



# *The Improvement Era*

MARCH, 1943

VOLUME 46 NUMBER 3

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

# NOT SINCE THE DAYS OF 1847

Not since pioneer times has there been such a huge and sudden migration to this region. "Workers, more workers!" cries the new Utah. And already, Americans by the thousands have answered the call.



*Problems...* They're

bound to follow such a surge of new families, such an increase in industries.

★ This company faces a dual responsibility. It must maintain service to thousands of old **and new** homes . . . and, in addition, **unfailingly** deliver fuel to military bases and vast war industries.

★ It shall be our constant endeavor to render the best possible service, despite our own shrinking manpower. ★ Will you, in turn, pledge duration-izing of your appliances with the aid of your plumber or dealer . . . and vigilance to see that no gas is wasted?

MOUNTAIN FUEL SUPPLY COMPANY

*Serving 23 Utah Communities*

S E R V I N G   T H E   W E S T

**GAS FUEL**

I N   W A R   A N D   P E A C E



# Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

SIXTY percent of the tin used in making tinplate can be saved by using an electrolytic method instead of the old method of hot dipping.

To compensate for the American diet, probably too low in calcium and possibly in phosphorus and iron for optimum nutrition, Dr. Anton J. Carlson of the University of Chicago has suggested that this possibility of danger in the diet be met universally without extra cost by adding small amounts of these minerals to our table salt.

Few people can control themselves with as little as 0.4 percent alcohol in the brain. In a study, reported in *Hygeia*, by S. R. Gerber, Coroner of Cuyahoga County, Ohio, it was found that over one-third of the pedestrians killed in traffic accidents had brain alcoholic contents of more than 0.15 percent.

THE English sparrow may have as many as four broods in one year's time.

THE forests of Brazil have over twenty-five hundred different species of trees.

IF the blood in one of the large neck arteries, which takes blood to the brain, is warmed, the blood vessels of the skin contract and sweating starts; if the same blood is cooled, the person shivers.

TO study how better to prevent oxygen from rusting steel and destructively acting on other metals, Dr. E. A. Gulbransen of the Westinghouse Research Laboratories, has developed a sensitive machine that will measure units of ten billionths of an ounce.

A PHOSPHORESCENT plastic molded to make luminous bait for fishermen has been patented.

THE loudest continuous noise mechanically produced is made by an air raid warning for large cities. An eight-cylinder automobile engine powers the blower which pushes twenty-five hundred cubic feet of air per minute through the siren; the air reaches a velocity of three hundred and sixty miles an hour.

GLASS can now be welded electrically by using a high frequency current  
(Concluded on page 132)

Gee! You Must Be Eating Lots of Honey Bee Grahams!

Give YOUR child the Extra Nourishment of Delicious, Wholesome Honey Bee GRAHAMS

Made in the Only Cracker Factory Between Denver and the Pacific Coast— You KNOW They're Fresher!

LOOK FOR THE RICH BROWN PACKAGE

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for  
**Free Recipe Book**

Purity Biscuit Co., Salt Lake  
Please send my FREE copy of "Cartoon Cookery."  
Name .....  
Address .....  
City ..... State .....

When food is rationed . . .

## Safeguard your family's health!

There must be no "partial starvation" because of unbalanced diet . . . no lack of bone-and-muscle-building food elements.

That's why you play safe when you serve "Milk White" eggs. Their uniform richness in food value and their delicious freshness make them a "must" in every home. Always select—

## "Milk White" Eggs

a product of

Utah Poultry Producers Co-operative Association

## GOSPEL STANDARDS

BY HEBER J. GRANT

THE ENDURING TESTIMONY OF THE PRESIDENT OF THE CHURCH  
ORDER NOW—\$2.25

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# The Improvement Era

"The Glory of God is Intelligence"

MARCH, 1943

VOLUME 46 NUMBER 3

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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VIGOROUS, deeply rooted, this juniper seems to typify resistance to destructive forces. This striking photograph is of a juniper at Tenaya Lake, High Sierras, taken by Edward Weston, and retouched by Charles Jacobsen.

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### EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah.

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

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Salt Lake City: Francis M. Mayo  
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### MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY  
MEMBER OF THE FAMILY



# PLAN YOUR VICTORY GARDEN NOW RAISE MORE FOOD—AND SAVE IT ALL!



## FOR YOUR FAMILY—FOR YOUR COUNTRY

**F**OOD is being rationed in the land of plenty! America is at war, and FOOD is a weapon as powerful as all our planes and battleships. If FOOD fails, we cannot win the peace.

This year farm production will be strained to the utmost, but farm fields alone cannot produce enough food to meet the nation's needs in 1943.

This year that great American institution—the family garden—will come back into its own. Millions of Victory Gardens will yield a vast store of vegetables and fruits, and Uncle Sam will give his blessing to each and every one. Home-grown health and energy will supply the tables all summer and stock the pantry shelves against the winter. Millions of tons of precious food will be released for shipment to our Armed Forces and to supply the vital needs of

our fighting allies on the battle fronts.

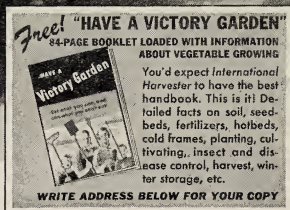
The Victory Garden Program, sponsored by the Department of Agriculture and the Office of Civilian Defense, can make all the difference between war and Peace!

Have a Victory Garden this year and make plans for it *now*. It will take planning, and it will mean extra work for your busy household, but there will be big rewards in health and in profits. You will be thankful in summer to have fresh vegetables each day for the family table—and *doubly thankful* next winter to have abundant food when the markets are bare of canned goods.

Plan a *big* garden. If you had one last year, don't be afraid to *double* your acreage. Remember it's for Victory in a year of scarcity! Plan the long rows that are quickly cultivated with other

farm crops, and see that the soil is made fertile and rich. Plan your way through the picking and harvesting, the canning and preserving, the disposal of your surplus crops. Plan to *share* your garden—*both the work and the yield*—with families in town who have no room for gardens. And buy a War Bond with Victory Garden profit!

Start things right now, by filling out the coupon below and send for Harvester's garden booklet. It's a dandy. Yours for Victory—INTERNATIONAL HARVESTER COMPANY.



INTERNATIONAL HARVESTER COMPANY  
180 North Michigan Avenue, Chicago, Ill.

I'm going to "Have a Victory Garden."  
Please send the booklet to

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

## INTERNATIONAL HARVESTER

# Sixteen or Sixty-five...

## Man or Woman

the time is not far off when you must keep an appointment with your country. Aid your nation's cause. Insure your own future. Be prepared.

**OFFICERS ARE NEEDED** with background in mathematics, physics, chemistry, medicine, English, modern languages, physical education, and business administration.

**DEFENSE INDUSTRIES** are making frequent and desperate calls for men and women with business and industrial skills.

Brigham Young University gives first-class training in the above fields and has been recognized by the Army and Navy as having a staff and curriculum well suited to pre-officer training.

Anticipate your appointment with Uncle Sam. Make preparation now.

Spring Quarter Begins March 29

For further information address  
The President

**Brigham Young University**

Provo, Utah

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FOREMOST HOTEL  
*The ALEXANDRIA*



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FROM \$15 DOUBLE  
DOWNTOWN 24 GARAGE

Recognized Utah Headquarters in  
Los Angeles  
CLAYTON V. SMITH, Managing Director  
Formerly of Salt Lake City

From Norway's fjords to Utah's prairies,  
follow a great woman's quest for truth.

## IN THE GOSPEL NET

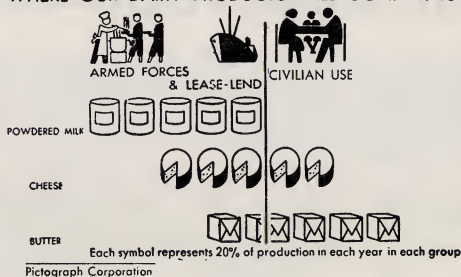
By Dr. John A. Widtsoe

141 pages

\$1.25

## TELEFACT

WHERE OUR DAIRY PRODUCTS WILL GO IN 1943



## Exploring the Universe

(Concluded from page 129)

to melt the glass at the place to be welded. Quarter-inch holes can be bored through glass by the same method; the glass vaporizes out.

**ALUMINUM** wire for string galvanometers is drawn so fine that 10,000 of them could be laid side by side to measure an inch. A pound of this wire would cost a hundred and fifty million dollars.

**TORTOISES** live for 250 years and more. A group of five were taken from the Seychelles Islands and carried to Mauritius in 1766, one of which now has a shell which measures forty inches in length, measured in a straight line.

**ON** the average the cod fisheries produce a total of nearly five hundred thousand tons every year, or between two and three hundred million fish.

**RED** lights have been found to be safer in blackouts than blue lights of the same intensity, contradicting old traditions. In tests by U. S. Army engineers with flashlights, matches, and street lights with different colors under carefully controlled conditions it was found that the red lights could be much brighter than the blue before being detected by observers some distance away in the air or on the ground.

**THE** expression "born to the purple" is derived from the fact that two thousand years ago only royalty and the wealthiest nobility were able to afford \$600 a pound for cotton cloth dyed with the secretion of the tiny shellfish *murex*, which secreted di-brom indigo.

**THE** coldest known spot north of the equator, Oimekon, is about 200 miles south of the Arctic Circle, and roughly straight north of Vladivostok in Siberia.

## TELEFACT

NURSES IN THE ARMY



Pictograph Corporation



## The FIVE SUNS in AZTEC MYTHOLOGY

By DR. CHARLES E. DIBBLE

WE have mentioned Quetzalcoatl as a beneficial god and a founder of industry. His antagonist was Tezcatlipoca—Smoking Mirror. Tezcatlipoca represented the night, the tiger, and he was a patron of sorcerers. He is recognizable from the fact that one of his feet is replaced by a smoking mirror.

According to Aztec mythology, the history of the universe is a series of triumphs of the two contesting gods. Tezcatlipoca was the First Sun. The first inhabitants were giants who did not cultivate the fields but nourished themselves with fruit and roots. Quetzalcoatl hit the sun (Tezcatlipoca) with



—From Borgia Codex.

TEZCATLIPOCA—SMOKING MIRROR

a stick and it fell in the water, converted itself into a tiger and ate all the inhabitants. For the first time the universe was without a sun and people.

Quetzalcoatl then became the sun until the tiger (Tezcatlipoca) struck it. A great wind destroyed all men with the exception of a few who became monkeys or miniature men.

The god of rain (Tlaloc) then became the sun, but Quetzalcoatl caused it to rain fire, and mankind was destroyed for the third time. Some few people became birds and were saved.

Quetzalcoatl then created man and caused the goddess of water (Chalchitlicue) to become the sun. Tezcatlipoca caused a flood which destroyed the sun and man for the fourth time. A few men saved themselves by becoming fish.

At the time of the Spanish conquest the Aztecs were living under the Fifth Sun, which had been made possible by a fifth god throwing himself into the fire to become the sun.

# Over the Top in '43!



Your Allis-Chalmers dealer is awarding the beautiful red-white-and-blue Farm Commando emblem of honor to all A-C machines inspected and pronounced "Ready to Roll". To help keep them rolling, he will soon announce the Farm Commando machinery and tractor school. Watch for it—your chance to get valuable tips from factory-trained experts. Be prepared to keep your equipment working overtime, for your neighbors if necessary, until this war is won!

The hill ahead looks long and steep, a grueling climb for men and equipment. Pessimists say the old machinery will never make it, that there will be a slowdown in food production and closing-out sales all over the country. Are we going to be suckers for that kind of talk? Quitters, so near the top?

Food is turning out to be Uncle Sam's most powerful weapon, his ambassador of peace and good will all over the world. To hungry nations, it speaks louder than a thousand cannon.

Will our boys have to battle hunger too? Will our allies find America's cupboard bare . . . or a source of strength to join us in a mighty world-wide drive to Victory? That depends not so much on how old your equipment is as it does on you.

Worn bearings can be re-babbitted if necessary; old machines can be rebuilt to take the place of new ones. But you must act quickly. Line up your repair work ahead of time with your Allis-Chalmers dealer. Order needed repairs now! Enlist all your equipment in the Farm Commandos . . . Ready to Roll over the top in '43!

TO BETTER LIVING  
AND STAMPS!  
TO BETTER FARMING  
INDEXED  
EQUIPMENT NOW!  
TO VICTORY  
TURN IN YOUR  
SCRAP!

BUY WAR BONDS  
AND STAMPS!  
INDEXED  
EQUIPMENT NOW!  
TURN IN YOUR  
SCRAP!

**ALLIS-CHALMERS**  
TRACTOR DIVISION • MILWAUKEE • U. S. A.

mail this **COMMANDO-GRAM**

Allis-Chalmers may be able to help you.

Allis-Chalmers Mfg. Co., Dept. 83, Tractor Division, Milwaukee, Wisconsin

Can you help me locate the following equipment, no obligation to me:

I have the following equipment for sale to someone who needs it:

PLEASE PRINT SIZE AND DESCRIPTION—NAME AND ADDRESS

Name \_\_\_\_\_ R.F.D. \_\_\_\_\_

Town \_\_\_\_\_ County \_\_\_\_\_ State \_\_\_\_\_



It's a wise idea to taste his food yourself! You'll notice a big difference in the color, flavor and texture of Heinz Baby Foods—backed by a 74-year quality reputation!

WISE MOTHERS judge their baby's foods *three* important ways! That's why they're outspoken in their praise for the tempting, wholesome *flavor*—the natural, appetizing *color*, the smooth, full-bodied *texture* of ready-to-serve Heinz Strained Foods. These nourishing dishes are made in the same 74-year tradition that has given all the 57 Varieties an outstanding quality reputation!



#### Speed Is At A Premium

● So that no time will be lost between field and kettle, our choice vegetables are grown near Heinz kitchens. We pack them the very day they're harvested!

#### Checked For Uniformity

● Then these garden-fresh vegetables are cooked scientifically—vacuum-packed in enamel-lined tins. Samples are tested regularly by Heinz Quality Control Department to make sure vitamins and minerals are retained in high degree. That's why you'll find Heinz Strained Foods *uniformly* dependable!



Tune In  
INFORMATION PLEASE  
Every Monday Night—10:30 E.W.T.  
N. B. C. Network



57  
THESE TWO  
SEALS MEAN  
PROTECTION  
FOR BABY

#### Choose Baby's Favorite From 17 Strained Foods

1. Vegetable Soup with Cereals and Yeast Concentrate. 2. Beef and Liver Soup. 3. Tomato Soup. 4. Mixed Greens. 5. Spinach. 6. Peas. 7. Beets. 8. Green Beans. 9. Carrots. 10. Asparagus.

11. Mixed Cereal. 12. Prunes with Lemon Juice. 13. Pears and Pineapple. 14. Apricots and Apple Sauce. 15. Apple Sauce. 16. Beef Broth with Beef and Barley. 17. Vegetables and Lamb.

#### 12 Mildly Seasoned Junior Foods—Highly Nutritive Food Combinations Made To Special Recipes—Perfect For Babies Too Old For Strained Foods, Not Ready For Family Meals.

1. Creamed Diced Vegetables. 2. Chopped Green Beans. 3. Creamed Green Vegetables. 4. Creamed Tomato and Rice. 5. Chopped Spinach. 6. Chicken Farina Vegetable Porridge. 7. Chop-

ped Carrots. 8. Chopped Mixed Vegetables. 9. Lamb and Liver Stew. 10. Pineapple Rice Pudding. 11. Prune Pudding. 12. Apple, Fig and Date Dessert.

# HEINZ Baby Foods



# LET'S GROW A Victory Garden

By A. L. ZOBELL

YEA, ALL THINGS WHICH COME OF THE EARTH . . .  
ARE MADE FOR THE BENEFIT . . . OF MAN, BOTH  
TO PLEASE THE EYE AND TO GLADDEN THE HEART.  
—Doctrine and Covenants 59:18



ZOBELL RESIDENCE AND SOME OF  
THE PEONIES, MAY, 1942



ELDER ZOBELL AND SON, JIM, IN  
VEGETABLE GARDEN, MAY, 1942

when you can gather them just before  
you're ready to prepare them for the  
table.

The questions may arise: What can  
I grow on my small plot of ground and  
how can I find time to do the labor?  
How can I ready my land for the seed  
and what will the cost be to me?

To answer all these queries let us see  
what has been done on a small plot of  
ground by one who has tried it out and  
kept a record of everything produced  
during the year 1942. The flowers and  
shrubbery were not molested. Vegetables  
were grown successfully among  
many of them. It was all done in leisure  
time. Part of the land raised two  
crops, since peas, turnips, beets, and  
spinach were followed by tomatoes,  
potatoes, and cabbage. Tulips in the  
flower garden bloomed in the spring  
where gladioli bloomed in the fall.

Our garden lot measures one hundred  
twenty-six by one hundred twenty feet.  
In 1942 we had on this spot:

Peony plants	630
Peach trees	20
Plum trees	2
Gooseberry bushes	8
Currant bushes	37
Apricot trees	1
Raspberry bushes	140
Grapevines	12
Bosenberry bushes	5
Walnut trees	2
Rosebushes	71
Ornamental trees	25
Rhubarb plants	8
Chrysanthemums	12
Dahlias	12
Tulips	200

(Concluded on page 166)

## WAR-TIME CARE for your tractor

FACED with urgent demands for  
greater production and handi-  
capped by scarcity of farm help and  
shortage of new tractors, the wise  
farmer will make sure his tractor is  
in good shape.

### Things You Can Do Now

Examine your tractor thoroughly  
to see if it needs an overhaul. Remove  
mud and dirt. Tighten all nuts and bolts  
and make necessary  
adjustments. Flush  
and refill crankcase,  
transmission case,  
and final drive. Fol-  
low closely your tractor  
instruction book.



### During Working Season

See that all parts are thoroughly  
lubricated. Wipe off and service  
grease-gun fittings daily. Change oil  
periodically. Use only dirt-free oil,  
grease, fuel, and water. Clean out air  
cleaner and fuel  
filters regularly. Re-  
place oil filter when  
necessary.



### Your Dealer Can Help

If your tractor  
hasn't been inspect-  
ed by your dealer recently, talk to  
him about a thorough check-up. He'll  
do the things necessary to put your  
tractor in tip-top shape, ready for  
another season of efficient work.

The service shops of John Deere  
dealers are particularly well equipped  
to help you. The me-  
chanics are trained  
in the right meth-  
ods of overhauling  
John Deere tractors.  
They have specially  
designed tools to do  
the job expertly and  
quickly. And, they  
use genuine John Deere parts.



John Deere tractor owners have  
the advantage not only of this expert  
service but also of two-cylinder  
engine design with its sturdier parts  
and fewer and easier adjustments.  
Furthermore, while a John Deere  
tractor is designed primarily to burn  
the low-cost, money-saving fuels, it  
also handles the higher-priced  
gasolines.

Regardless of the tractor you own,  
take care of it. When you must have  
a new tractor, ask your neighbor  
about his experiences with the  
John Deere during these trying times.  
He's John Deere's best salesman.



THE call has gone forth to the city  
dweller to help avert a food short-  
age in 1943 by growing in a victory  
garden the fresh vegetables necessary  
to maintain health. If everyone would  
get busy and spade up his spare ground  
and plant it into a vegetable garden, he  
would be greatly benefited in health  
and contentment of mind because he  
would be a producer as well as a con-  
sumer, and would be releasing the vegeta-  
bles he would ordinarily buy to our  
armed forces and allies.

Rationing of canned goods, includ-  
ing vegetables, precludes any attempt  
to fortify oneself against a lack of  
foodstuffs.

Buy a few packets of seed, spade up  
part of your backyard, using the same  
tools you have to take care of your  
flower garden, and go to work. The  
victory garden will give you more than  
vitamins and vegetables; it will improve  
your health, extend your knowledge,  
and give you the enjoyment of eating  
vegetables with a savor that comes only



Listen to them sing your praises when luscious. "A-1" pancakes appear on the table. With that rich butter-milk flavor, they're perfect for meatless meals, hot lunches and a hearty breakfast. Globe "A-1" Pancakes or Waffles are mighty little trouble to make—treat your family often!

## GLOBE "A-1" PANCAKE & WAFFLE FLOUR



Leveling the Idaho Falls L. D. S. Temple grounds with a Miskin Scraper, the best scraper made for leveling land for irrigation

*Write for Information*

## MISKIN SCRAPER WORKS

UCON, IDAHO

## TO THE EDITORS OF

*Collier's*

A. H. COOK, PROMINENT SALT LAKE CITY BUSINESSMAN, WRITES A LETTER

SINCE reading your December 12th article, "The Mormons Move Over," by Richard English, I have taken time to cool off before answering it.

I am not a Mormon, have never been one, and never expect to be one. But I have lived among them in Salt Lake City since 1897, so I should know something about them.

For nearly forty years of this time, I have been a packer of coffee and teas, which the Mormons are taught not to use. While I cannot agree with this tenet of the Mormon Church, I am in complete agreement with that part of their "Word of Wisdom" which teaches temperance. But I am not going to argue the question of temperance with Mr. English. However, when he insinuates that "Salt Lake City has gone all-out on entertainment" and that a typical Mormon Miss is one who "divides her time between keeping things strictly under control (in the Playdium) and singing in the Tabernacle choir," he is not only grossly misrepresenting the character of the Mormon people and of Salt Lake City as a whole, but he is also resorting to one of the lowest forms of yellow journalism.

None will deny that liquor is sold in this modern American city or that entertainment and the sale of liquor have probably increased as a result of stepped-up military and industrial activities related to our war effort. Salt Lake City, in this respect, is probably no different from any other American community of comparable size which is enjoying increased prosperity through larger payrolls and the generally stimulating effects of the war. I think you will find that it is still true, however, that Mormons and "Gentiles" continue to patronize our churches, our lecture halls, and our theaters on the same high plane as they have always done. Moreover, Mormons and "Gentiles" meet one another on the same friendly basis of equality and unity of purpose that they have done for many years.

I am personally acquainted with President Heber J. Grant of the Mormon Church; Mr. Orval Adams, so-called by English "fiscal adviser to the Church"; and many other leading Mormons, and I consider them to be men of excellent character and rare ability. It is apparent that these men extended to Mr. English the cordial and friendly reception which they try to give to every worthy "stranger within our gates." But I doubt, from the tone and contents of the *Collier's* article, that Mr. English was as conscientious in re-

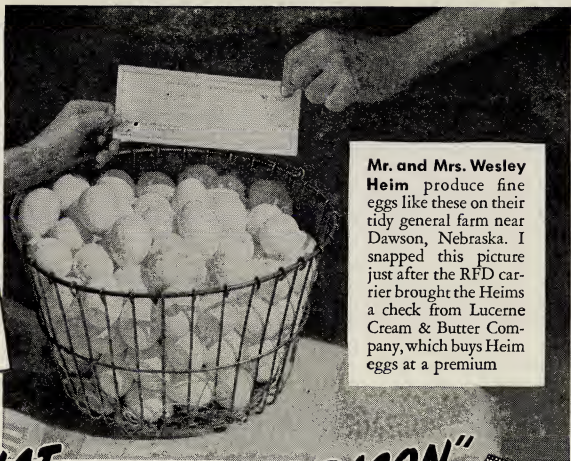
(Concluded on page 166)



★ FOR VICTORY — BUY U. S. WAR ★  
★ BONDS AND STAMPS ★

### To New Readers:

My interviews aim to pass along experiences of good farmers in production and marketing. I tell you exactly what growers tell me. They figure it is something they can do to help the other fellow a little and, therefore, I think these farmers deserve our thanks. —Your Safeway Farm Reporter



**Mr. and Mrs. Wesley Heim** produce fine eggs like these on their tidy general farm near Dawson, Nebraska. I snapped this picture just after the RFD carrier brought the Heims a check from Lucerne Cream & Butter Company, which buys Heim eggs at a premium

## THE EGGS THAT "BROUGHT HOME THE BACON"

A  
SAFeway  
Farm Reporter  
Advertisement

Can a farmer afford to go all-out for quality? "Yes," says Wesley Heim, "if he can market his crop at a premium."

Right through the tough depression years Mr. and Mrs. Heim held to two main ideas. "We believed, first, that poultry would give the highest return from feed grown on our farm," Mr. Heim told me. "And, second, we believed it would pay us to produce really top-quality eggs.

"Now you can't get top-quality eggs with just run-of-the-mill hens. After much study we picked the Tom Barron strain of English White Leghorns. These extra-special laying hens give us eggs like we'd dreamed about — pure white eggs, bigger than average and uniform size. But for a long time we couldn't find a premium-price market for these better eggs.

"Finally we got in touch with the Lucerne Cream & Butter Company (Lucerne is Safeway's buying organization in many areas for dairy products and eggs). Well, sir, the Lucerne people said our eggs were just what they'd been looking for. And ever since they've been buying our eggs at a premium"



**The Heim family** in wartime is doing all the work on their farm without hired labor. And they figure to do their part in meeting U.S. demands for a lot more eggs — the Heims have about 1250 bred-to-lay hens producing this year compared with 1130 last year



"We gather our eggs 4 to 5 times daily," Mrs. Heim told me. "We cool them right away, clean them if necessary, then pack in cases supplied by Lucerne. Our eggs are picked up regularly by refrigerated trucks, to go on sale in Safeway stores. Since we often shop at a Safeway in Falls City, we get a look at direct distribution from both sides. As egg sellers we get a premium price. And as store customers we save money on quality foods. That makes a pretty fine setup for this farm family"

## VOLUNTARY GIVING •

CONGRESS CONSIDERS IT A WHOLESOME PRACTICE AND  
MAKES CONCESSIONS TO IT.

THE government wisely recognizes the well-established fact that money given for public welfare through church and private organizations accomplishes more for public good than will the same sum if collected by means of taxes and given to Congress or any other government agency for appropriation and administration. During the coming months the people will do their utmost to cooperate with the government by paying taxes cheerfully, and by contributing the largest possible portion of their tax-exempt income for constructive, life-saving, peace-building philanthropies of their own choice.

The accompanying chart represents, on a national basis, the fifteen percent of income wholly exempt from tax if given voluntarily through recognized channels.

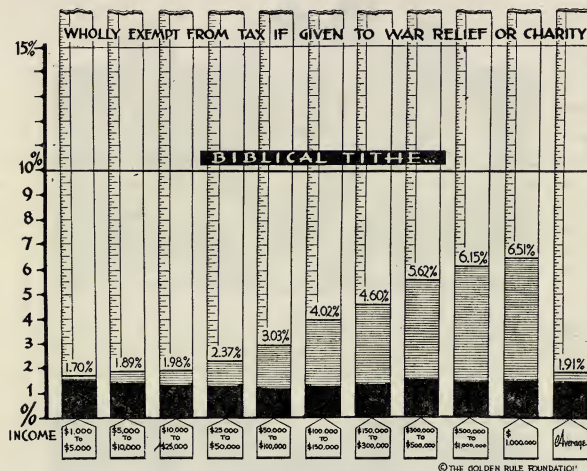
The solid black and shaded lines indicate the portion of the fifteen percent contributed by taxpayers of various income groups as reported by the Bureau of Internal Revenue.

The shaded lines show the portion that would have been taken by the government in taxes had it not been given voluntarily for public welfare through private philanthropy.

The solid black squares show the portion of retainable income or the net cost to the taxpayer.

It will be noted (a) that no one of the income tax groups averages as much as two percent in gifts from the retainable income, or net cost to the donor [an exclusively Latter-day Saint chart would show a much higher percentage of voluntary giving for tithe-payers]; (b) that the gifts of the average citizen from retainable income are practically the same (less than two cents of every dollar) whether from the pay envelope of the wage earner or the bank balance of the multi-millionaire.

Under the new higher tax rates on 1942 incomes, the net cost of giving each dollar will be further reduced, especially for the lower incomes.



## IMPENDING VEGETABLE SHORTAGE

A TWENTY-FIVE percent cut in vegetable acreage for 1943 is estimated by H. D. Brown of Ohio State University and secretary of the Vegetable Growers' Association of America. Key farmers in a number of states reported in January that they plan to decrease vegetable acreage by fifty percent or more "because they can't see where

they will get the needed labor or equipment," he said.

This situation is serious for both the armed forces and the civilian population. So, to partially offset this shortage, every available piece of land should be utilized for a victory garden. In this way more food supplies will be released for the armed forces. (See pages 135, 146, 169.)

• "DID YOU  
THINK  
TO PRAY?"

By DONALD M. BRUCE

OUR stake president once asked us this question: "Do you get down on your knees every night and pray?" Much to my chagrin I was forced to answer "No." I had been under the false impression that we should pray only when in need, and that we had to be in the proper mood to pray. Often since that turning point in my life, I have wondered how many others were missing the blessings of prayer through that same mistake.

We cannot know the happiness that heartfelt prayer brings, until we have prayed every day. As for having to be in the right frame of mind, I believe that we need only start to pray, and we will know the Spirit of God has filled our souls before we have finished our prayer.

Thankful prayer is more satisfying than prayers for help, yet requests are much more common than thanks; not that we shouldn't ask God for help when we need it. That is perfectly natural and very desirable, for nowhere will our requests receive better attention than from our heavenly Father. But taking our many blessings for granted is all wrong.

If we spoke to a friend only when we wanted to borrow money, he would soon stop talking to us even when we did speak to him. Our Father in Heaven will always listen to us no matter what our message is, but that doesn't make it unnecessary for us to pray when things are all going well. That is the time we need most of all to "Count our many blessings, and see what God has done."

We don't need a problem to turn to prayer; all that is necessary is the desire. We can pray wherever we are, walking, at work, or at play. We find joy and happiness in constant prayer.

"Thanks, heavenly Father—Thanks for all the things Thou hast given that we enjoy so—Thanks for life—Thanks for peace—and above all, thanks for the Church."





—Photograph by Jeano Orlando.

# March

By HORTENSE SPENCER ANDERSEN

*Y*our feet are muddy like a little boy's.  
You get no more than dry—then you're half drowned.  
You love to bluff and swagger with your noise,  
Then whine and tease, or sulk without a sound.  
At first you're frozen numb, then you're half thawed.  
You scuff your feet, filling your eyes with sand.  
You run away, then serenely homeward plod  
Bringing pussy willows in your hand.  
Spring's door is closed, your childish hands unlock it,  
Bringing piping frogs in every pocket.

"Time for  
your



## FELS-NAPTHA Beauty Bath"

The lady knows her laundry . . . she knows Fels-Naptha Soap will change that basket of limp, bedraggled 'wash' into clothes so crisp and fragrant it makes a person perk up just to put them on.

She knows another thing . . . a Fels-Naptha washday *won't* leave her a limp, bedraggled woman. That tireless washing team—gentle, active naptha and richer, *golden* soap—takes the work out of washing as surely as it gets dirt out of clothes.

How long since you've washed with Fels-Naptha Soap? Today's Fels-Naptha is milder, quicker-sudsing. A better washday and household helper than ever. And—Bar or Chips—a better value for your money!



Golden bar or Golden chips—FELS-NAPHTHA banishes "Tattle-Tale Gray"

## The RELIGIOUS ATTITUDES OF NOTED MEN

By Leon M. Strong

**P**LUTARCH is reported to have said:

If you search the world, you may find cities without walls, without letters, without kings, without money, but no one ever sees a city without a deity, without a temple, or without prayers.<sup>1</sup>

Victor Hugo catches the spirit of eternal life:

You say the soul is the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilac, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the world which invite me. It is marvelous yet simple. It is a fairy tale, and it is history.

For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave, I can say like many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn.<sup>2</sup>

Blackstone, the great jurist and commentator on English law, once wrote:

If ever the laws of God and men are at variance, the former are to be obeyed in derogation of the latter; that the law of God is, under all circumstances, the superior in obligation to that of man.<sup>3</sup>

Garibaldi, the Italian patriot (1807-82) once said:

The Bible is the cannon that shall set Italy free.

Shakespeare was a great student of the Bible as indicated by the many references to it in his voluminous writings. As a sample:

Cromwell, I charge thee, fling away ambition:

By that sin fell the angels; how can man, then,

The image of his Maker, hope to win by it:

O Cromwell, Cromwell!  
Had I but served my God with half the zeal  
I served my king, he would not in mine age  
Have left me naked to mine enemies.<sup>4</sup>

<sup>1</sup>Deseret News, Oct. 12, 1940  
<sup>2</sup>The Spirit of '76, George E. Gibby, The Caxton Printers, Ltd., 1939, p. 130

<sup>3</sup>Blackstone Commentaries, 16 ed., p. 58, note 6  
<sup>4</sup>Cardinal Wolsey to Thomas Cromwell, King Henry VIII, Act III, Scene 2



# THE EDITOR'S PAGE

CONCERNING

## *Inactive Knowledge*

By PRESIDENT HEBER J. GRANT

THERE ARE MANY MEN WHO ARE GREAT STUDENTS, AND YET SO FAR AS MAKING A PRACTICAL APPLICATION OF THEIR KNOWLEDGE THEY ARE ALMOST WHAT MIGHT BE CALLED EDUCATED FOOLS.

THE sooner we awaken to a full realization of the fact that it is the amount of good that we do that will bring to us the blessings of God, the better it will be for us. No amount of knowledge, of inspiration and testimony as to the divinity of the work of God will be of benefit to us unless we put that knowledge into actual practice in the daily walks of life. It is not the amount that any individual may know that will benefit him and his fellows; but it is the practical application of that knowledge.

There are many men who are great students, and yet so far as making a practical application of their knowledge, they are almost what might be called educated fools. There are some Latter-day Saints (it may be a harsh expression, but it is true) that are almost educated fools, so far as the knowledge of the gospel and the keeping of the commandments are concerned. I know men that testify that they have received a knowledge of the divinity of the work in which they are engaged, by the voice of inspiration to them and by seeing the sick healed by the power of God, and yet these very individuals are negligent in keeping the commandments of God. There are many who testify that they know this is the work of God, and all they do is to bear that testimony.

There are some people who attend meetings year after year and listen to the servants of the Lord teach them in simplicity and humility the duties that devolve upon them, and they go away from those meetings and never put into practice what they hear. Now, if you always went to your dinner, sat down, and took a good look at the food, and never partook of any of it, it would not be long until you died of starvation. There are some Latter-day Saints who go to meeting, and they die of starvation, because they do not receive and digest the spiritual food that is dispensed there.

We should not be hearers of the word alone, but doers of it, too. There is nothing that will bring us more of the Spirit of God than to carry out the advice and the counsel given to us to be kind, considerate, charitable, long-suffering and forgiving. There is nothing that will bring more joy to us than to be energetic in the furtherance of righteousness and the spread of truth, than to be actively engaged in ministering to the needs of our Father's children; to be ready and willing to forgive the trespasses of our neighbors against us—and there is nothing that will bring more condemnation to us than to harden our hearts and to be bitter and vindictive in our feeling toward those by whom we are hurt.

If we enter into a college or university and desire to attain a certain degree we must labor to that end. Just so surely it will be necessary for us to labor and to fulfil the duties and the obligations resting upon us and to keep the law upon which a place in our Father's kingdom is predicated. We have come upon this earth for the purpose of carrying out the mind and will of our Heavenly Father, and working out for ourselves an exaltation in the celestial kingdom of our Father; and just as surely as we understand what is expected of us, just so surely must we be doers of the word if we expect to be blessed.

1846

Feb 12<sup>th</sup> 1846. We left our home and went as far as br. Hiram Kimball's where we spent the night and thro' the generosity of sister K. & mother Granger, made some additional preparations for our journey.

13<sup>th</sup> Crossed the Mississippi and join'd the Camp. Found my br. L. & br. Yearley's families tented side by side; we lodged in br. Y's tent which before morning was covered with snow. After breakfast I

14<sup>th</sup> went into the buggy and did not leave it till the next day. Sis. M. and I did some needlework tho' the melting snow dripp'd thro' our cover.

15<sup>th</sup> Sunday. Had a very pleasant visit with Sarah Lawrence.

16<sup>th</sup> Visited sis. Kimball & her husband just arrived. Moved our tents to the upper end of the encampment the day fine.

PHOTOGRAPH OF FIRST PAGE OF ELIZA R. SNOW'S DIARY

## PART I

THURSDAY,\* Feb. 12, 1846. We left our home [in Nauvoo] and went as far as br. Hiram Kimball's, where we spent the night, and thro' the generosity of Sister K[imball] & mother Granger, made some additional preparations for our journey.

Friday, Feb. 13. Cross'd the Mississippi and join'd the Camp. Found my brother L[orenzo's] and br. Yearley's families tented side by side. We lodged in br. Y[earley's] tent, which before morning was covered with snow.

Saturday, Feb. 14. After breakfast I went into the buggy and did not leave it till the next day. Sis. [M]arkham and I did some needlework, tho' the melting snow dripp'd thro' our cover.

Sunday, Feb. 15. Had a very pleasant visit with Sarah Lawrence.

Tuesday, Feb. 17. Visited Sis. Kimball who had just arrived. Moved our tents to the upper end of the encampment. The day fine.

Wednesday, Feb. 18. The weather fine—received a visit from Lois B. P. Decker and Sarah Lawrence. Last night was very cold.<sup>1</sup>

Thursday, Feb. 19. Snowstorm com-

\*Days of the week, not included in the original journal, have been entered throughout for ready reference.

<sup>1</sup>Feb., from the 13th to the 18th—We had several snowstorms and very freezing weather, which bridged the Mississippi sufficiently for crossing heavily loaded wagons on the ice. . . . My dormitory, sitting room and office was the buggy in which Sister Markham, her little son and I rode. . . . One of my brother Lorenzo's wives loaned me her foot-stove.—Tullidge, Women of Mormonism, 308, 9, quoted from Eliza R. Snow.

# Pioneer Diary

A HERETOFORE UNPUBLISHED ACCOUNT OF THE EXODUS FROM NAUVOO AND OF OTHER FARE-REACHING EVENTS BY ONE OF THE GREAT AND ABLE WOMEN OF THE 19TH CENTURY

menched in the night and continued through the day. It was so disagreeable out that I did not leave the buggy. Suffered considerably from a severe cold. Amused myself by writing the following:

## THE CAMP OF ISRAEL

A Song for the Pioneers, No. 1.

Altho' in woods and tents we dwell  
Shout, shout, O Camp of Israel!  
No Christian mobs on earth can bind  
Our thoughts, or steal our peace of mind.

## Chorus

Tho' we fly from vile aggression  
We'll maintain our pure profession,  
Seek a peaceable possession  
Far from Gentiles and oppression.

We better live in tents and smoke  
Than wear the cursed Gentile yoke—  
We better from our country fly  
Than by mobocracy to die.

Chorus, Tho' we fly etc.

We've left the City of Nauvoo  
And our beloved Temple too,  
And to the wilderness we'll go  
Amid the winter frosts and snow.

Chorus, Tho' we fly etc.

Our homes were dear—we lov'd them well,  
Beneath our roofs we hop'd to dwell;  
And honor the great God's commands,  
By mutual rights of Christian lands.

Chorus, Tho' we fly etc.

Our persecutors will not cease  
Their murder's spoiling of our peace  
And have decreed that we must go  
To wilds where reeds and rushes grow.

Chorus, Tho' we fly etc.

The Camp,—the Camp,—its numbers swell  
Shout, shout, O Camp of Israel!  
The King, the Lord of hosts is near,  
His armies guard our front and rear.<sup>2</sup>

Chorus, Tho' we fly etc.

Saturday, Feb. 28. For several days past the weather has been extremely cold—people visiting us from the City

<sup>2</sup>As this refined woman [Eliza R. Snow] was on the way through the wilderness, she sang, with the sweetness of a soul touched by divine fire, songs that glorified the journey, and cheered the weary hearts around her with promise of coming recompense.—Jakenman's Daughters of the Utah Pioneers and Their Mothers, page 9



ELIZA R. SNOW—FROM A RARE AND EARLY PHOTOGRAPH

think the weather as severe as has been thro' the winter. This morning, that portion of the Camp to which we were attached was to start out. Bishop Miller's company left several days before, but the intense cold prevented the body of the Camp from following soon as was anticipated.

We travelled but 4 miles and encamped in a low, truly romantic valley just large enough for our tents, wagons, &c. We arrived a little before sunset and the prospect for the night seemed dubious enough. The ground was covered with snow, shoe deep, but our industrious men with hoes soon prepared places and pitched the tents, built wood-piles in front of them, and but a few minutes with many hands transformed the rude valley into a thriving town on Indian Creek.

Sunday, March 1st. The weather considerably moderated in the eve. The remainder of the Camp from Sugar Creek arrived with the Twelve, the Band, &c. and tented on the bluff which surrounded us.

## THE CAMP OF ISRAEL Song for the Pioneers—No. 2.

Lo! a num'rous host of people  
Tented on the western shore



# OF ELIZA R. SNOW

Of the noble Mississippi  
They for weeks were crossing o'er.  
At the last day's dawn of winter,  
Bound with frost and wrapt in snow.  
Hark! the sound is onward, onward!  
*Camp of Israel!* rise & go.

All at once is life in motion—  
Trunks and beds & baggage fly;  
Oxen yok'd and horses harness'd,  
Tents roll'd up, are passing by.  
Soon the carriage wheels are rolling  
Onward to a woodland dell,  
Where at sunset all are quarter'd—  
*Camp of Israel!* All is well.

Thickly round, the tents are cluster'd  
Neighb'ring round smokes together blend—  
Supper served—the hymns are chanted  
And the evening prayers ascend.  
Last of all the guards are station'd—  
Heav'n! Must guards be serving here?  
Who would harm the houseless exiles?  
*Camp of Israel!* Never fear.

Where is freedom? Where is justice?  
Both have from this nation fled;  
And the blood of martyr'd Prophets,  
Must be answer'd on its head!  
Therefore to your tents, O Jacob!  
Like our Father Abrah'm dwell—  
God will execute his purpose—  
*Camp of Israel!* All is well.<sup>2</sup>

Monday, March 2. According to the order of the preceding night, the whole camp, except some appointed to do a job of work, move forward as early as practicable, and the weather having moderated considerably, after starting on frozen ground & ice, the traveling in the afternoon was in mud & water. Journey'd 12 miles & encamp'd in a field where piles of small wood were scattered very conveniently for our fires as if prepared for the purpose, but they had been heap'd by the owner and left either thro' hurry or neglect. The last of the way being very bad, the last of the company only arrived in time for the next morning start. The country was timber land and quite broken, with high bluffs rising loftily over low valleys and but little cultivated.

Tuesday, March 3. Camp mov'd in a body 8 miles which was on the bank of the Des Moines. The traveling much better than the previous day—the weather fine—passed through the town of Farmington, where the inhabitants manifested great curiosity and more levity than sympathy for our homeless situation—We join'd Bishop Miller's company, where he halted to perform a job of chopping and fencing on Reed's Creek.

Our encampment this night may truly be recorded by this generation as a miracle. A city rear'd in a few hours, and everything in operation that *living*  
(Continued on page 186)

<sup>2</sup>Eliza R. Snow wrote "Camp of Israel," No. 1, "West side of the Mississippi." This was a song which the Saints sang with hearty zest.  
<sup>3</sup>"Camp of Israel" No. 2, was written on leaving the first encampment after crossing the Mississippi, Mar. 1, 1846.—Jensen's Biographical Encyclopedia, Vol. 1, 696

## INTRODUCTION

THE urgency of the departure of the Saints from Nauvoo can be implied from the fact that on Wednesday, February 4, 1846, the first group left their City Beautiful and crossed the Mississippi River in the initial step on their accepted journey westward. The strength of their testimony is also exemplified, for rather than deny their faith, they resolved that, even in the bitterest of winter months, they would go where they might find freedom to worship God according to their own dictates and to His commands. It was also on this same day, February 4, 1846, that Sam Brannan, with 235 members from New England and the Atlantic states, set sail in the ship *Brooklyn* from New York for Yerba Buena, California.

On February 6, Bishop George Miller and a company with six wagons crossed the river from Nauvoo to Iowa, and several days later commenced moving the Saints, by night as well as by day.

Journals of those who crossed the plains have emphasized, by their very understatement, the intensely real hardships and ordeals which they endured. Those who have been far removed from their sufferings can do well to relive some of their moving experiences. The diary of Eliza R. Snow, whose immortal hymn "O My Father" has brought comfort and hope to countless thousands, proves stirring reading.

LeRoi C. Snow, a nephew of Eliza R. Snow and a son of President Lorenzo Snow, has graciously permitted the *Era* to print this journal, for which he has written the following introduction:

ELIZA ROXCY<sup>1</sup> SNOW was born in Becket, Massachusetts, January 21, 1804. In 1806, the family moved to Ohio, where her brother Lorenzo was born in 1814. In April, 1835, Eliza was baptized by the Prophet Joseph Smith. She moved to Kirtland and lived in his home, where she taught a select school for young ladies.

When the Saints were driven from Kirtland, Eliza drove a team much of the way to Far West. Forced again from there,

<sup>1</sup>Eliza R. Snow's second name is sometimes spelled Roxcey. Roxey, in addition to Roxcy.

the family moved to Illinois. In Nauvoo, Eliza taught a school for girls in the home of Sidney Rigdon. On June 29, 1842, she was married to the Prophet Joseph Smith, and in 1849, five years after the Prophet's martyrdom, she was married to President Brigham Young.

Eliza R. Snow organized the Retrenchment Association, later the Y.L.M.I.A., and was active for forty-five years in the Relief Society. Moreover, she traveled widely in the interest of the Primary, organizing numerous associations.

Eliza R. Snow's journal is an intimate account of the exodus from Nauvoo, the sojourn at Winter Quarters, and the pioneer journey across the plains.

The journal contains important incidents which are not recorded elsewhere, not even in the official "Journal History" of the Church.

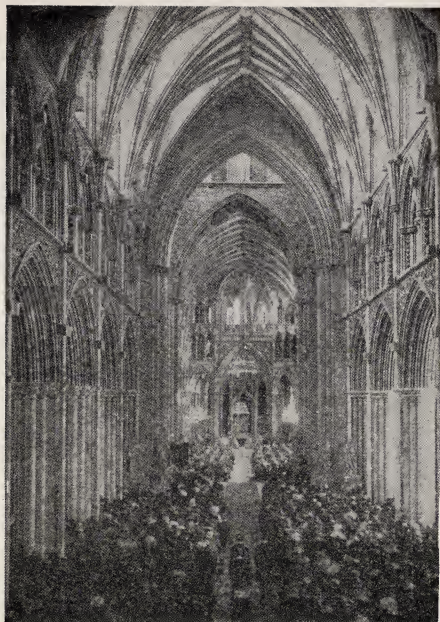
This priceless journal—or diary—has never been published and has been seen by very few persons. There are two volumes—very small, leather-covered books. The paper is yellow with age, although the ink and writing are about as clear and distinct as when first written. The first volume is three and a half by five and a quarter inches and contains eighty pages. The second volume is two and a half by four inches and contains seventy-nine pages. The first volume begins February 12, 1846, and continues to May, 1847. The second volume extends from June 1, 1847, to August 8, 1849. The beautiful writing is so very small that a reading glass is necessary to read some of it.

The first time I ever saw these journals was when my Aunt Eliza showed them to me in her room in the Lion House. She let me handle them; she read several pages to me and promised that some day they would be given to me. My father, President Lorenzo Snow, had the journals after Aunt Eliza died (December 5, 1887), and my mother gave them to me nearly forty years ago. She also gave me the pen which Aunt Eliza used and the small ink bottle which she carried. I am now keeping the diary in the Historian's Office.

LeRoi C. Snow

EARLY STAGE OF THE JOURNEY—FIGURES ALONG THE ROUTE INDICATE MILES TRAVELED BETWEEN DATES





Trondheim Cathedral, Norway, a beautiful enclosure for worship, impressive to the eye, but hard on the ear. Vaulted ceilings, cavernous aisles, and a myriad of ornamental surfaces toss the spoken word about in space until it becomes a clangor of meaningless sound.

—Courtesy Salt Lake Public Library

HAVE you ever sat in a chapel and strained to hear what the speaker was saying, and after trying futilely to get the drift of his talk, wished you hadn't come to church after all? Or, turn about, have you ever been the speaker in meeting, or on a program for the Mutual, or given an announcement in the chapel, and felt that your audience was drifting away from you because they couldn't hear you clearly? How you desperately tried to regain their attention by speaking louder—but for the most part you only succeeded in wearing yourself out!

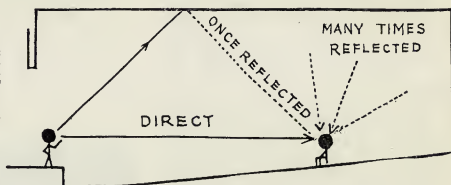
Surely, you have at some time or other been a teacher in Sunday School, Primary, Mutual, or some other organization. Perhaps you never had any discipline problems. But perhaps you did—just a little! Especially if you happened to be teaching a group of adolescent youngsters full of life and fun. How many times did you come away from your class, exhausted from trying to keep them quiet and interested? Yet you had put in hours of study on your lesson. You were really puzzled why it was such an effort to hold their attention.

And you musicians, have you noticed as you performed in various

chapels, that you have had to labor to put over your song or musical selection in some buildings; but that in others it was a rare delight, for your music seemed winged with sound and the audience appreciative of your least effort?

But even if you have never been

Various paths by which sound reaches the listener. Each reflecting surface alters the quality of the sound. Solid lines represent direct reception; dotted lines, indirect, or reflected.



on the pulpit or stage, as a member of the Church have you ever stopped to analyze the feeling of peace and quiet you felt as you stepped over the threshold of some chapel? Or wondered why you didn't have that same impression in another building? It reminded you rather of a public auditorium, or just a meeting place for a group of people. It didn't possess a soul-stirring quality. Yet perhaps the latter building was as beautifully decorated as the first.

# • HEARING

To all these questions there is an answer. These and similar problems troubled men centuries ago. But today we not only know the answer; we can also solve the problem! The solution lies in the field of "acoustics"—that new lusty branch of physics.

EARLY architects realized that the reflecting walls of an enclosure created interference with speech sound. But they had no idea that the shape of the building, or the height of the structure, or the surface decorations had anything to do with being able to hear clearly. They knew only that some buildings were excellent in this regard; others were of little value.

Perhaps pageantry in the early Christian churches was so predominant because it was difficult for the preacher to make himself clearly heard. At any rate, for centuries churches have been erected as impressive monuments in which to worship—but hardly as buildings in which to receive instruction or education.

In other public buildings, however, such as theaters or auditoriums, acoustic behavior, or ability to hear clearly, became a major consideration—and a worry. The architect was never certain what the acoustic behavior of the building he was de-

signing would be; it was an anxious moment when the structure was used for the first time.

Here and there were large auditoriums that had been abandoned or converted into some other type of building because speech could not be heard distinctly enough.

It was a plague to the architects. Why should one building be acceptable for speech purposes, and another of the same size and seating capacity be a failure?



# IS BELIEVING

## *The Story of Architectural Acoustics*

By FRANKLIN Y. GATES, A.S.A.

Acoustic Consultant  
Radio Service Corporation, KSL

Architects attempted to work out rule-of-thumb procedures in order to overcome the acoustic deficiencies, but it was not until 1895 that Wallace C. Sabine, a young physicist of Harvard University, began to experiment seriously and gather information on this problem. In 1900 he published the results of his experiments and gave us the first quantitative information on the nature and control of reverberation of sound in an enclosure. This marked the beginning of modern architectural acoustics.

Then came the brilliant work of Dr. Harvey Fletcher, a director of the Bell Laboratories, and a native Utahn and member of the Church. In 1929 he published his book *Speech and Hearing*, a text which embodies the results of his research on the characteristics of speech and the interpretation of speech sounds.

Dr. Vern Knudsen, Professor of Physics and Dean of the Graduate School at the University of California, and also a Latter-day Saint, did considerable work not only in further exploring the fundamental

behavior of architectural acoustics, but also in correlating all the findings of previous and contemporary scientists. He published the results of this work in 1932 in his book *Architectural Acoustics*.

ABOUT this time, talking pictures began to flood the screen. The public was delighted. They were new and exciting. But though the talkies were intriguing, they were hard to follow at first; movie-goers had to strain to understand what was being said. So with the advent of talking pictures, knowledge of acoustics became a necessity.

As a result, enough information has been accumulated in the last ten years so that today the acoustic behavior of an auditorium can be pre-

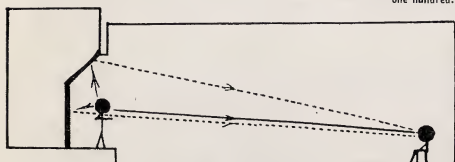
dicted within fairly close limits. This science has become a tool by which education can be greatly accelerated, the enjoyment of music and the spoken word be heightened, and attitudes and emotions molded.

Designing a room so that speech can be clearly heard and easily interpreted is influenced by the limitation of our ears. Speech sounds are made of complex tones which are varied in intensity from instant to instant by the speaker. The ear can follow these very readily in ordinary intimate conversation, but in a general hubbub the ear cannot recognize one sound in the presence of another. This is called masking, and might be likened to the masking of vision caused by smearing grease over eye-glasses.

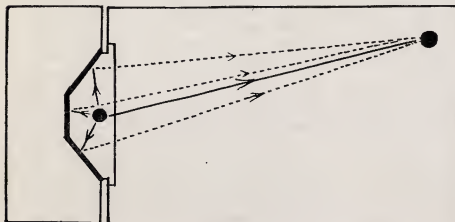
(Continued on page 184)

Top: Cross section of a rostrum or stage showing the advantages gained by properly placing reflecting surfaces.

Bottom: Floor plan of the same, showing action of side surfaces.



*Section*



*Plan*

Workers mounting absorbent board in the chapel of the Mesa Second Ward as part of the thoroughgoing acoustic modification which increased the hall's listener capacity by one hundred.



# STAKE AGRICULTURAL PROGRAMS

SUGGESTIONS OF VITAL CONCERN TO THE ENTIRE CHURCH MEMBERSHIP FROM THE CHURCH WELFARE AGRICULTURAL COMMITTEE

It is proposed that every stake agricultural advisory committee throughout the Church adopt two or more of the following suggestions as a program of action for 1943. It is requested that every stake work vigorously on No. 1 (Farm Labor Program), and others as it may elect. This may supplement or dovetail into any programs that might already be under way. These suggestions are in broad general outline, details of which should be supplied by stake and ward officers and committees. (Regional agricultural committees will see to the proper functioning of this program in the respective stakes under their jurisdiction.)

It is urgently recommended that agricultural advisory committees, both regional and stake, utilize the machinery of the Welfare program, regional, stake, ward, Priesthood quorums, etc., in launching and carrying forward a "program of work." Plan a continuous seasonally timely educational and advertising campaign on all projects chosen. Seven suggested projects follow:

## I. FARM LABOR PROGRAM

a. *Prepare now to satisfy farm labor needs*—Perfect organization so as to utilize all available *man and machine power* in satisfying the needs for farm labor, in the all-out production-for-victory program this year. City as well as country stakes and wards to be organized. Young and old alike, men and women, boys and girls, should be used in this great labor emergency. (Surveys will be necessary to determine farm labor needs as well as all sources of available labor.)

b. *Prevent forced sales*—Make careful and thorough surveys to determine who, if any, may have to sell their dairy cows, or other livestock, or even some or all of their land, due to lack of labor. Prevent such sales as far as possible by proper and full utilization of local labor, and labor from adjacent quorums, wards, and stakes. Some of these available farms might be operated as Welfare projects.

## II. A HOME GARDEN PROGRAM

a. *Production*—A home vegetable garden for every family or group of families. In many parts it will be a question of actually producing the vegetables and fruits, or being denied them in the diet, as they will not be available to purchase. *Begin planning now.*

b. *Preservation*—A production program should be followed up to see that all products are utilized either fresh, canned, dried, stored or otherwise preserved. (The goal: one year's supply

on hand.) This program is meant for city as well as country people.

## III. A COW-SOW-HEN PROGRAM

A milk cow, a sow, and some hens (meat birds for small flocks) for every family or group of families. This program offers excellent opportunities for cooperation on a small scale, to families, as well as larger groups.

## IV. FARM AND HOME EQUIPMENT CONSERVATION

A greater regard for, and a conscious effort in, prolonging the life of all farm and home equipment, as well as the house, farm buildings, clothing, bedding etc.; this offers possibilities for definite planning and launching of specific projects.

## V. FARMING PROGRAM FOR YOUNG FOLK

a. A cropping or livestock program or both for our young people; especially such crops as potatoes, dry and snap beans, sweet corn, carrots, cabbage, lima beans, celery, onions, and lettuce in our higher mountain valleys; such livestock as turkeys, meat birds, and rabbits.

b. Lend every possible encouragement to 4-H and Smith-Hughes projects, under the state Extension Service and high school agricultural teachers.

## VI. PRODUCTION

a. Encourage farmers to plan more carefully their production programs, to make greater use of manure and commercial fertilizers, and to control weeds and utilize their irrigation water more effectively.

b. Urge all farmers to: (1) Plan their farming programs; (2) Keep farm and home accounts. They may begin by making use of one or all of the following approaches:

1. An inventory
  2. A budget
  3. A farm and home plan of operation
  4. Actual record-keeping of production, expenses, and receipts.
- (This is vital for efficient farm management, and the data will be necessary for a proper rendering of income tax statements.)

The state Extension Service will cooperate in any movement along this line with individuals, as well as groups.

## VII. RETAIN FARM AND HOME OWNERSHIP

Encourage every family to:

a. Retain ownership of home and farm.

b. Clear off the mortgage as fast as possible, and avoid speculation.

## —To Him— WHO WOULD SPEAK

By ALBERT L. ZOBELL, JR.

Would you be willing to invest fifty cents, and then spend five minutes a day on yourself—the five-minute "dead spot" just before supper will do—if, in return, you could become the best-informed speaker in your ward? It can be done. The fifty cents would be spent on a "private edition"—created especially for you—and how well your master box of magic served you would depend entirely upon you; you would create it for yourself in those daily five minutes.

There is probably a recipe card file in your kitchen. Take a good look at it, but don't borrow it. Get one for yourself. It may be metal; it may be cedar; it may be cardboard; or it may be cardboard plated like an accordion. The size and shape of the cards and the box will have to please only one person—yourself.

Now go into your library. Acquaint yourself with your books. Read them for paragraphs with imagery; anecdotes that illustrate; catchy figures of speech; factual material that appeals to the reason. Place these references on your card file.

One of the most valuable sources of material for speeches is the Aaronic Priesthood manuals. The principles of the gospel and the faith-promoting incidents therein are presented in an interesting manner for any age group.

One cannot overestimate the value of the common fairy tale and the lowly fable in clinching a point. It will therefore be wise to evaluate every book in the house. With this card index of your library compiled and before you, you can discover the weaknesses in your library and begin to build intelligently a well-rounded choice of books at Christmas and birthday times.

But that is only the backbone for your card index. Now for that daily five minutes: In the newspapers are usually bits of wisdom and poetry on the editorial pages that may interest you as source material for future speeches. News stories, cartoons, and magazine articles—all are a potential source for talk topics. Your radio and other entertainments will supply pleasing anecdotes on a variety of subjects. These will be transferred to your cards, either by copying or by pasting, and filed alphabetically as to subject matter.

In a surprisingly short period of time this index system will be strong enough to supply your talking demands. It will be a simple matter to take the cards from your file, use them as notes in your talk, flip them over and initial them for the organization in which used, and

(Concluded on page 163)



# GEORGE D. PYPER

By MILTON BENNION, *First Assistant General Superintendent,  
Deseret Sunday School Union*

PHOTOGRAPH OF GEORGE D. PYPER WITH FLOWER GIRLS IN TRIBUTE AND PLEDGE, OCTOBER CONFERENCE, 1937.



Photograph by Leland Van Wagener

In George D. Pyper is personified the genius and much of the history of the great Sunday School movement. He not only has sat at the feet of all of our great Sunday School leaders of the past, but he also, in his own life, represents the very spirit of Sunday School work. Nature endowed him richly. All of the patterns of the ages were available, and from them what a composite was built into the soul of George D. Pyper. There is in him the faith of Abraham, the music of David, the affection of Jonathan, the wisdom of Solomon, the patience of Job—all of these qualities crowned with the love and devotion of the Master. To know him is an honor; to be associated with him is one of the rarest privileges of life.—Adam S. Bennion.

FOR a third of a century it has been my privilege to be associated with Brother George D. Pyper in the work of the Deseret Sunday School Union Board. He was at the beginning of that period a veteran in the work, general secretary, thoroughly familiar with the work of Sunday School and thoroughly able to participate effectively in every aspect of the Sunday School work. My impression of him then was that he was a very courteous, kindly and helpful elder brother. That impression has grown with me with the years and with my continued association with him.

A few years later he became a member of the general superintendency, and with a reorganization of this group he became general superintendent. During these years he had charge of the Sunday School offices and the publications of the Sunday School Union.

As you know, he was a very remarkable man. His artistic temperament was manifested in more diverse ways than is usual. He excelled in the fields of music, pageantry, dramatics, and literature. We have all observed, I suppose, that some people of artistic temperament have little administrative ability. This was not the case with him. He

was very capable as an administrative officer. As manager of the Salt Lake Theatre, director of pageants for the Church, manager of Tabernacle Choir tours, and in various capacities in the service of the state and the community, he manifested a great deal of business ability.

We know him, however, primarily as our leader in the work of the Church, with which he was thoroughly familiar, sound in doctrine, and loyal to the Church and to the community. With all his ability and his experience, he was extremely modest and always  
(Concluded on page 183)

## Milestones

GEORGE DOLLINGER PYPER, general superintendent of the Deseret Sunday School Union, died January 16, 1953, at eighty-two years of age. He had been ill for four weeks, following a heart attack suffered at his office, where he was wont to spend full and energetic days. His life, rich with the gifts of the spirit, was replete, too, with scenes and activities and events as they are measured by the calendar. Some of these milestones are enumerated below:

Born in Salt Lake City, November 21, 1860, the son of Alexander C. and Christiana Dollinger Pyper

As a boy, helped his father raise silkworms in the pioneer cooonery near Eagle Gate (See Era, November, 1935); studied penmanship under Heber J. Grant and attended school in the Sunghouse and Twelfth Ward schools, and, for a time, Brigham Young's private school

Studied law two years, and attended University of Deseret under John R. Park

1875-1882 Police court clerk; justice of the peace, 1884; alderman and police judge, 1886-1890

1877-1885 Conducted the Twelfth Ward choir

1883 Married Emmaretta Smith Whitney in the Endowment House

1885 First operatic role in *Patience*; thereafter, for twenty-five years sang leading tenor role in the Salt Lake Opera Company

1890-1891 Associate editor, *The Contributor*; assistant secretary, Deseret Agricultural and Manufacturing Society; secretary, state fair organization

1893 In charge of Utah agricultural exhibit at Chicago world fair; with Tabernacle Choir to San Francisco and Chicago

1896 Special missionary to Eastern States with Brigham H. Roberts and Melvin J. Ballard

1897 Appointed to Deseret Sunday School Union general board; in charge of Utah exhibit at the Tennessee Centennial, Nashville; secretary to Heber J. Grant (then Apostle); manager of Heber J. Grant Life Insurance Company

1898 Called to manage the Salt Lake Theatre, continuing until 1929, when the building was razed

1909 Managed Church exhibit at the Alaska-Yukon exposition, Seattle

1910 Associate editor, *The Juvenile Instructor* (now *The Instructor*)

1911 Managed Salt Lake Tabernacle Choir trip to National Irrigation Congress, New York, and concerts en route

1918 Became member of the Sunday School general superintendency under David O. McKay

1920 Appointed to Church Music Committee

1929 Published *Romance of An Old Playhouse*, informal history of the Salt Lake Theatre

1930 Chairman, Centennial Pageant Committee, which presented "The Message of the Ages" during commemoration of the Church centennial

1931 Visited the Hawaiian Mission

1933 Supervised preparation of Church exhibit at Century of Progress exposition, Chicago

1934 Became general superintendent of the Deseret Sunday School Union; conducted Tabernacle Choir tour to Century of Progress exposition, Chicago

1937 Made European tour, visiting Sunday Schools

1939 Published *Stories of L.D.S. Hymns* (See Era, Volumes 39-42)

In addition, George D. Pyper was affiliated in various capacities with numerous civic organizations: member, first Salt Lake Board of Education and first City Library Board; president, Salt Lake Oratorio Society; charter member, Orpheus Club; member, Philharmonic Society; manager and president, Musical Arts Society; president, Salt Lake Civic Music Association; member, Rotary Club.

# Is this LEGALIZED SABOTAGE?

WEALTH in furs was increased a century ago through debauching the American Indian with liquor.

Unscrupulous mountain men thought nothing of exploiting the native if only the yield in furs increased. We are experiencing a modern parallel to this sacrifice of human well-being to mercenary interest. The thousands wrung from the former enterprise were as a drop in the vast sea of modern liquor profits. And where the former prey was regarded as an inferior remnant without claim to overmuch consideration, you and I and a hundred million other Americans are the intended victims of the present program for mounting dividends.

If this sounds extravagant, consider the fact that in a single year the American public pays over four billion dollars for liquor. All this expenditure is diverted from channels of necessity and human welfare to the purchase of a non-essential which experience has proved to be harmful to the individual and a menace socially. It represents a stag-

gering tribute to the narcotic gods for temporary escape from the world of reality into the illusion of well-being.

The expenditure, however, does not represent a normal but rather a stimulated demand. And herein lies the viciousness of the modern exploitation of human beings. Through all known devices the liquor interests push their program of making every non-drinker a drinker and every user an increasingly heavy user of their products. Without shame or hedging they announce their aims. Said the *American Brewer* in January, 1936, "The main objective of the wise brewer today is to win new customers. There still are millions of

"EVERYTHING I AM TRYING TO BUILD UP AS AN EDUCATOR, ALCOHOL DRINK TENDS TO TEAR DOWN."—President George B. Cutten of Colgate University.

"THE MAIN OBJECTIVE OF THE WISE BREWER TODAY IS TO WIN NEW CUSTOMERS. THERE STILL ARE MILLIONS OF PERSONS IN THE UNITED STATES WHO ARE NOT REGULAR BEER USERS—THEY OFFER THE GREATEST OPPORTUNITY FOR PROFIT."—*American Brewer*.

By GUSTIVE O. LARSON

Director, L. D. S. Institute of Religion, Cedar City, Utah

persons in the United States who are not regular beer users—they offer the greatest opportunity for profit." Or consider the following from the *Brewers' Digest* in May, 1941: "One of the finest things that could have happened to the brewing industry was the insistence of high-ranking officers to make beer available at army camps. . . . Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population." The statement gloats over its newly claimed victims. "The present conscripted army is the jealously guarded pride and joy of the nation."

So, because the normal demand for alcoholic products never equals the desire for increased profits, the liquor interests go on bombarding the nation with every appeal conceivable. And the nation's narcotic menace increases in proportion to the success of their advertising. The liquor industry can never prosper without a heavy toll upon civilization.

The great American tragedy is that while alcohol is known to reduce efficiency, boost our crime record, menace our highways, wreck our homes, and pauperize our people, we smile indulgently while the liquor interests continue to push the sale for increased profits. Legislators point to the billion-dollar tax income from the industry as though that were compensation for immeasurably greater economic losses to the nation, to say nothing of human values involved. And we go on ignoring the nullifying effect of liquor upon every organized effort to educate and build a healthy, normal citizenship. The situation is well summarized by President George B. Cutten of Colgate University: "Everything I am trying to build up as an educator, alcohol drink tends to tear down. The results of a college education and consuming beverage alcohol are represented by opposite poles."

While alcoholic sponsors continue their program of educating the public in proper liquor etiquette, let us look at their products in the light of the pres-

(Concluded on page 170)

## "IT'S HARD TO BELIEVE"



**X SALES LIMITED, FORBIDDEN OR RATIONED!**

AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION—CHICAGO



# STRANGE *Awakening*

By  
GENEVIEVE  
VAN WAGENEN



HELEN MORGAN stood on the street corner waiting for the light to change when, from behind, she heard a familiar voice, "Wait a minute and we'll walk home with you." Turning around she saw her neighbors Marge Mangum and Nancy Kane coming toward her, each carrying a dress box under her arm.

"Well, hello, you old sports," exclaimed Helen. "Looks like another of your shopping sprees." Then, glancing admiringly from one to the other, "Mm—I like your new hats!"

"Glad you like them," said Marge. "We thought we needed a lift after all this snow and cold."

"There's nothing that bolsters my hopes like a new hat," chimed in Nancy as the three started across the street.

"What's this I hear about your husband being made bishop?" said Marge. And in the same breath, "That's fine. Congratulations."

"When I read it in the paper this morning I was certainly proud of him," said Nancy smiling sweetly. "But why you two would accept such responsibility when you're so young is more than I can understand. You're just the age we are, and if you're going to have fun, you've got to have it now," she added sympathetically, putting plenty of emphasis on now. "I want to be free to have a

cocktail occasionally. I just couldn't be happy with all the restrictions or being tied down with a lot of church duties!"

"Aren't you afraid this responsibility with all its problems and demands will make both of you serious?" queried Marge.

Helen smiled understandingly. "It is a great undertaking but it won't spoil our lives or our fun; it will only enrich them—it's going to mean service to others, growth and development. I believe it's a real opportunity!"

"It's strange, isn't it," pondered Nancy, "even though we're neighbors, we live in different worlds, we do things differently. To me the week-end means a late party or some sort of celebration and sleeping in on Sunday till noon. But you're always up with the sun, hustling around getting your family off to church."

"That's the way it was at home, when I was a kid," said Marge. "I can see mother now, giving us a bath, curling our hair, and laying out our clothes so there wouldn't be such a mad scramble on Sunday morning. Strange how one gets off the beaten path."

"Don't take me wrong," Nancy

added hastily. "I believe in religion. I used to work in the church a lot till I married Tom. He always said he could live as good a life without going to church as those who did. He always had something else to do, and I didn't want to go without him, so I sort of got out of the habit; now I've decided to have a good time, and when I get old and want something quiet and consoling I'll—"

Marge broke in, "I think our families should come before church, too. I promised myself that I wouldn't do what my mother did—it was ridiculous! She worked in nearly every organization of the church—always doing something for the Relief Society or helping the Primary. She's stayed up till two or three in the morning making costumes for the road-shows. If you're a willing horse they work you to death! Right now, my mother would rather spend a day in the temple or at the genealogical library than spend a day with me. I intend to go back to church some day, but not now. I'm going to wait until I get Marilyn brought up and married

(Concluded on page 165)

# SAM BRANNAN

and the

## PART VI

THE rise of California from an indolent, all-but-forgotten province to its present enviable position as a rich state in the richest of all nations, forms a study of deepest interest. In its early lore, sprinkled with far more liberality than people have come to realize, is the Mormon influence. From Lassen to the Mexican border, the hardy Saints wrote history.

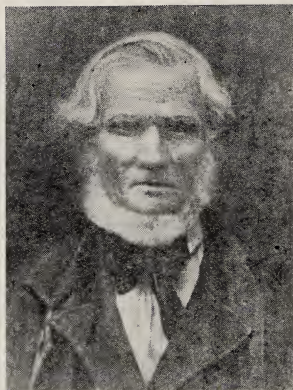
The arrival of the *Brooklyn* in San Francisco Bay marked the true birth of a teeming metropolis. The founding of San Bernardino, under the Church's colonial program, was among the first serious developments of one of the world's richest agricultural areas. The Mormon Battalion's march to California, and the part played by its members while there, comes down to us as one of the most forceful epics of courage under adversity.

In considering the central California Mormon picture under Brannan, particularly the period from 1847-50, the interlapping of the Battalion phase with that of the *Brooklyn* colonists is constant. It is wise to pause for a proper consideration of the Mormon Battalion.

Two important factors determined the birth of this Mormon army—the outbreak of the Mexican War of 1846, and the drivings of the Saints from Illinois. On January 20 of that year, some weeks before the Nauvoo exodus, the high council caused to be published in *Times and Seasons* a public declaration of the Church's policy to remove itself to "some good valley of the Rocky Mountains." It further stated that in event of President Polk's "recommendations to build block houses and stockade forts on the route to Oregon, becoming a law, we have encouragement of having that work to do, and under our peculiar circumstances, we can do it with less expense to the government than any other people."<sup>1</sup>

That same month Elder Jesse C. Little was chosen as president of the Eastern States Mission. His letter of appointment contained the following instructions:

If our government shall offer any facilities for emigrating to the western coast, embrace those facilities, if possible. As a wise



JEFFERSON HUNT AS HE APPEARED IN THE LATER YEARS OF LIFE. FROM AN ENGRAVING WHICH APPEARED IN INGERSOLL'S "ANNALS OF SAN BERNARDINO."

and faithful man, take every honorable advantage of the times you can."<sup>2</sup>

ACTING upon this inspired advice, Elder Little forthwith visited the President of the United States, James K. Polk, to plead the cause of the distressed Saints. His arrival in Washington, May 21, came at a time when the capital was seething with excitement. At the Mexican border, a reconnoitering troop of American dragoons had been ambushed and fired upon, with a loss of sixteen men. Because of this incident, President Polk had directed a special message to Congress voiced in the indignant cry that "Mexico has invaded our territory, and shed the blood of our citizens on our own soil."<sup>3</sup> Congress had answered with a declaration of war against Mexico.

When Elder Little arrived in Washington, already the victories of General Taylor in the battles of Palo Alto and Resaca de la Palma had fanned the American war spirit to a tempest. The plan was to gather a great "Army of the West" at Fort Leavenworth, under command of Colonel Stephen W. Kearny. Plans for this army included close cooperation of the American battle fleet already dispatched around the Horn to the west coast of North America. But the first and major problem was

to assemble that "Army of the West," to get it to California without delay.

Already the pathetic exodus of Mormons from Illinois had commenced. Saints by the thousands were now trudging across the plains of Iowa. The generous tender of Mormon manpower to fortify the west, was avidly seized by President Polk and his cabinet as a ready-at-hand means of prosecuting the war. Out of Jesse Little's appeal for suffrage in the Church's darkest hour of peril came a strange bargain. Elder Little's memorial to President Polk thus stated the Mormon overture:

I come to you, fully believing that you will not suffer me to depart without rendering me some pecuniary assistance. . . . Our brethren in the west are compelled to go [west]; and we in the eastern country are determined to go and live, and, if necessary, to suffer and die with them. Our determinations are fixed and cannot be changed. From twelve to fifteen thousand have already left Nauvoo for California, and many others are making ready to go. Some have gone around Cape Horn, and I trust before this time have landed at the Bay of San Francisco.

We have about forty thousand [members] in the British Isles, and hundreds upon the Sandwich Islands, all determined to gather to this place, and thousands will sail this fall. There are yet many thousands scattered through the states, besides the great number in and around Nauvoo, who are determined to go as soon as possible, but many of them are poor (but noble men and women), and are destitute of means to pay their passage either by sea or land.

If you assist us at this crisis, I hereby pledge my honor, my life, my property and all I possess as the representative of this people to stand ready at your call, and that the whole body of the people will act as one man in the land to which we are going, and should our territory be invaded we hold ourselves ready to enter the field of battle, and then like our patriot fathers . . . make the battlefield our grave or gain our liberty.<sup>4</sup>

After so clear a tender of loyalty, and so honest a desire to serve, the President could not have honorably brushed the appeal aside. When Samuel Brannan had visited Washington six months previous, he'd found a sullen, hostile attitude toward the Saints. The futile bargain he'd made for protection of his brethren had been one of political fraud and treachery without parallel. But now the nation was at war.

<sup>1</sup>*Times and Seasons*, VI, p. 1096

<sup>2</sup>Little's Report, *History of Brigham Young* Ms., II, pp. 11-12

<sup>3</sup>Lossing, *History of U. S.*, 1872 ed.

<sup>4</sup>Little's Report, pp. 20-22



By PAUL BAILEY

# Mormons IN EARLY CALIFORNIA

Manpower was sorely and immediately needed on the western borders of the nation. Mormons already were on the western border. Mormons had the manpower. On June 5, 1846, Elder Little wrote in his report:

I visited President Polk; he informed me that we should be protected in California, and that five hundred or one thousand of our people should be taken into the service, officered by our own men; said that I should have letters from him, and from the secretary of the navy to the squadron. I waived the President's proposal until evening, when I wrote a letter of acceptance.<sup>5</sup>

The final interview with President Polk was held June 8:

... The President wished me to call at two p.m., which I did, and had an interview with him; he expressed his good feelings to our people—regarded us as good citizens,

said he had received our suffrages, and we should be remembered; he had instructed the secretary of war to make out our papers, and that I could get away tomorrow.<sup>6</sup>

That great friend of the Mormons, Colonel Thomas L. Kane, was entrusted with the orders to Kearny regarding the projected Mormon army. Kane accompanied Elder Little as far as St. Louis, where they separated—the Colonel continuing on to Fort Leavenworth to make arrangements, Little hurrying on to the wilderness of Iowa to lay before President Young the results of his Washington plea.

Acting under Kane's order from the President, Kearny meanwhile sped Captain James Allen northward from Fort Leavenworth to the Mormon camps. Allen's instructions

were to recruit immediately a battalion of five hundred Mormon men.

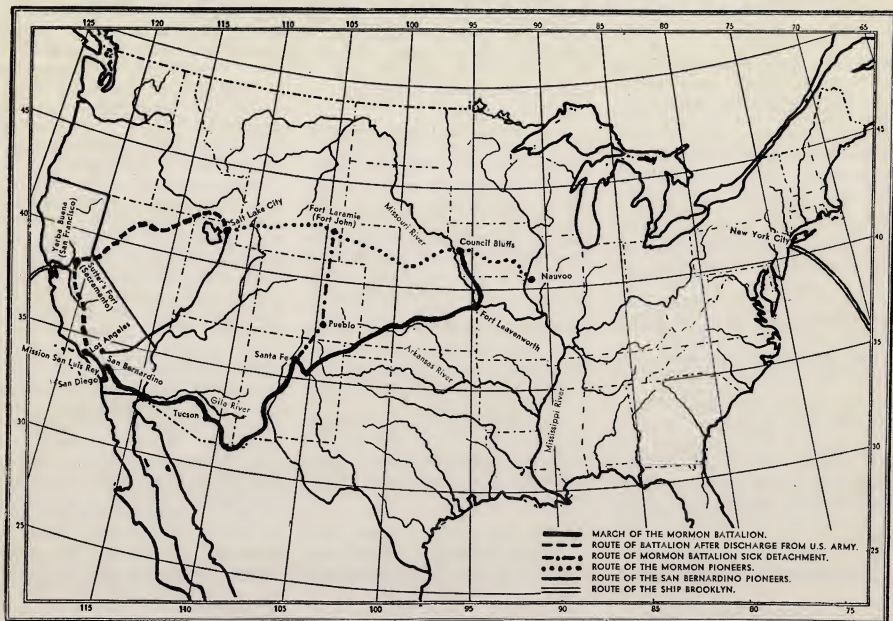
On the 30th of June, Captain Allen, in company with three dragoons, rode into President Young's camp at Council Bluffs. The next day he met with Church leaders, to decide the feasibility of so ambitious an undertaking, together with ways and means for its speedy accomplishment.

To drain five hundred of the ablest Mormons from the destitute ranks of the pioneers at this particular time was a hazardous measure—one which could well end in disaster for the whole Mormon venture. For one thing, the season was late. The heart-rending task of Nauvoo's evacuation had cost precious months, and had

(Continued on page 167)

<sup>5</sup>Ibid., p. 23

<sup>6</sup>Ibid.



# ARIZONA

# Ranger

JOE PEARCE AND HIS POSSE TRAIL OUTLAWRY TO ITS LAST LAIR  
ALONG THE ARIZONA-NEW MEXICO BORDER.

As told to JOHN W. FITZGERALD



MR. PEARCE'S HOME IN EAGAR, ARIZONA, WHERE RUSTLERS WERE GUARDED BEFORE BEING TAKEN TO JAIL.

## PART I

THIRTY long years ago I was county ranger and undersheriff of Apache County, Arizona, riding the line between New Mexico and Arizona, from the Utah border on the north to Old Mexico on the south. The Arizona Rangers had been disbanded sometime before, and outlawry in the form of rustling, in both cattle and horses, was again rapidly becoming a menace, terrorizing the stockmen and settlers along the Arizona-New Mexico border. The rustlers were also preying upon the herds of the Navajo and Zuni Indians.

One morning in July, 1912, I received the following telegram:

MR JOE PEARCE ARIZONA RANGER  
SPRINGVILLE ARIZONA

RUSTLERS SWOOPED DOWN ON ZUNI  
AND NAVAJO INDIAN RESERVATION  
STOP HEADED FOR MEXICAN BORDER  
WITH STOLEN HORSES AND MULES  
STOP CAN YOU TRAIL AND CAPTURE  
THEM

(SIGNED) A Z HUTTO  
U S STOCKMAN AND DEPUTY  
U S MARSHALL  
BLACK ROCK NEW MEXICO

I could. Although it wasn't in my territory and not in the line of my regular duty, I could, or at least I would try. But not alone—safety and common sense dictated that I get help. I summoned Clay Hunter, trapper, prospector, and cowboy, to go with me. He was practically born on the open range and wasn't scared of anything. Good shot, too. A mighty handy man to have around.

Our horses were the best range stock obtainable. Thank Providence for that. A good horse was then worth its weight in nuggets.

We had a saddle horse and a pack horse apiece. Just as we were ready to leave, a tall Navajo Indian with long hair rode up and dismounted. From his wrist dangled a quirt; he'd pushed his horse to get there before we left. We shook hands. He said, "Need your help. Rustlers headed toward Mexican border. Indian scouts found trail, following outlaws. My name Baltazar Cojo (Ko-ho). Me have horses stole. Come. No?" He spoke Spanish. I understood Spanish perfectly.

"Si," I answered.

We already had packed—grain for our horses and chuck for ourselves—and left immediately. Baltazar, the Navajo scout, led us to New Mexico to meet the trailers. We intercepted them twenty-five miles east of Springerville, Arizona, in New Mexico. They were camped for noon at Coyote Creek, resting their horses. The men trailing the rustlers were Jesus (Ha-soos) Erachio, governor or chief of the Zuni tribe, and his son, Leopoldo; Beek Cojo, brother of Baltazar; and Wayne Clawson, a white man, who had also lost horses.

We found them tired, out of food, with worn-out horses and with no desire to continue the chase. They had decided to return home and let the rustlers alone.

AFTER preparing a good meal which the Indians relished, they agreed to go on. It's surprising how much better the world looks on the outside when you're full on the in-

HERE is a story that came to us by way of Bataan—that is to say, it's a real-life "western" that might never have been put in writing if private Armond Pearce, Battery C, Anti-Aircraft Corps, Bataan, hadn't asked his father, one-time Arizona Ranger, for a tale of the old Southwest to amuse his fellow soldiers.

"I remember," wrote Joe Pearce in reply, under date of April 2, 1942 (one week before Bataan fell), "I remember you were hardly more than a yearling, when you climbed upon my knee and asked for a 'tory about the Apache Kid, Chief Geronimo, or some other famous outlaw, many of whom I had a 'shootin' acquaintance with. . . .

"I had many experiences, son, and I'm relating here the one which resulted in the breaking up of the last gang of rustlers in Arizona and New Mexico. . . ."

side. And with Indians, that's gospel. Anyway, I had the tradition of the Arizona Rangers to uphold, "Never turn back till you get your man." I made 'em a little speech.

"You're brave men, not cowards. I need you; you need me. We work together. Come. We will break up this band of outlaws and stop rustling for keeps in this country."

They came, and it was well they did. You can't beat these Indians when it comes to trailing, and even they needed all their skill. The rainy season was on and rustlers always took advantage of it to steal horses, cattle, and mules. The rain would soon beat out the tracks of the stolen animals.

We headed south for about ten miles. The trail was dim, but grass was good. We camped at dusk in a clump of pinon pines and cedars, built an Indian fire and prepared our meal. We had no water, but Clay Hunter knew where a watering hole, used by cattle and horses, was located. He took a canteen and a coffee pot and heated the half-mile or so to it. It was dark. When he returned, we found the water "alive." Polliwogs and *huahualotes* or "water-dogs" made up a third of the contents. We strained the "live"



JOE PEARCE  
"WAY BACK  
WHEN . . ."



part of the water off by using a bur-lap sack, and made our drink. The water was pretty well "seasoned" so we didn't use as much as usual. But we drank it.

"Not bad," said Clay, "have tasted worse."

The Indians only grunted.

When the meal was over, Baltazar spoke, "Lone Wolf, (the Indians, even in later years, called me Lone Wolf) the rustlers stole our cattle for years." He spat disgustfully, "The snakes, lizards, Gila monsters."

Indians never swear but they call rustlers and other kinds of outlaws the names of the lowest creatures within their experience. And I learned that snakes, lizards, or Gila monsters are "good citizens" when compared with rustlers.

"Since soldiers gone from Fort Wingate and Fort Defiance, rustlers more bold. Steal often. Snakes!" said Erachio.

"We happy you here, Lone Wolf. We follow you, eat with you, help you. You good man, brave. We fight, if necessary," Baltazar continued. This made me feel good. And with mutual confidence we stretched our feet to the fire, lay on our saddle blankets and dozed off.

We were traveling fast and light and could take no bedding. There was a tacit understanding among all rangemen and rangers that a man wasn't a real scout or ranger or cowboy who couldn't sleep on his saddle blanket, saddle for a pillow and a copy of the *Times* or *World* or *Sun* or *American* over his face.

**D**AYBREAK saw us packed and on the trail, going to the southeast. We could see the trail sheered east of the great Escudilla mountain, indicating the outlaws were taking a fast route. We discovered from the tracks that there were three men driving the stolen horses and mules and that there were about sixty head of animals in the herd. We came to the noon camp of the desperados, made the day before, read the signs, and found that they had cut a pack mule from the stolen stock and roped him. A six-shooter had bounced out

of its holster during this roping and Baltazar found it.

"Mira akoo," ("Look here!")

We looked, then gathered 'round. Clay unscrewed the screw in the handle of the six-gun with his pocket knife. The word "Pat" was lettered on the inside, and two notches were cut next to the name.

The Indian, Beek Cojo, held up two fingers. "Bad. Killer. Snake," he grunted.

Baltazar gave me the gun and said, "Your gun. All I want, my horses." I kept the gun.

Grass was plentiful. Good water, not "seasoned," was at hand. We found that the rustlers had been lucky and had had antelope for dinner the day before. We found the feet and legs by the dead fire. We made our camp close to their abandoned one, ate our chuck, and felt much better. Soon the Indians found the boot prints of the outlaws. There were three of them. We could tell from their boots. One was a high, narrow, sharp heel; another a medium heel; and the third pair was minus a heel.

We rested our horses about an hour, then saddled and took the trail. We soon found that our outlaws had turned due south through rough, black *malapai* hills and were obviously trying to cover their tracks. Here the Indian trailers were of great value. The four of them dismounted and Hunter, Clawson, and I drove their horses behind them. The Indians took the trail afoot, holding their rifles in hand, ready for anything. Uphill and down, across ravines and through deep gorges we went. Sometimes the rustlers had driven the stolen stock through brush and timber. This told us they had expected someone to follow them. This was good country for ambush, too, and we had to be "double-barrelled" careful. They might try to waylay us.

**T**HE trail led over a hill. A ranch house came into view. Hunter spoke, "That's McDermott's place." We all looked.

Erachio pointed to a horse three hundred yards away in the pasture. "My horse."

It was his horse, covered with sweat, obviously ridden down and left. We knew we were on the right track. We found no one at the ranch house. Queer! But we had no time to investigate, so away we went again. We rode about five minutes when we saw dust coming from the east. I used my field glasses.

(Continued on page 180)



MR. AND MRS. JOE PEARCE, TAKEN  
NEAR CLIFTON, ARIZONA, IN 1908.

## WINDS

By Helen Candland Stark

"THE door shut by itself," my frightened child  
Cried in the night. And I, murmuring comfort,  
"It is the wind," felt on my face that wind  
Which brooks no stopping, shutting and  
shutting doors  
Across the world—

Granary doors before hungry hands;  
Wood and oil from the cold;  
Ghetto doors where no lintel stained  
For the Chosen God can make bold  
The heart. Itself will drip the stain.  
Doors of churches black in the rain,  
The altar bombed and the stair;  
And the deep dark doors of the seven seas  
And the ships that enter there.

"The door shut by itself," my little child  
Wept in the night. And I muted his fears.  
But then, alone, I heard the winds of hate  
Shriek through the world. Babes in the  
dark are we,  
Longing to hear the One who mastered  
winds, say  
"Peace, peace, be still."

## REQUEST

By Lucile Jones

WHEN the sun is warm and the ocean  
sings,  
Have joy in the peace that lightness brings.  
Forget me then, and forget the night,  
Look at the sky and be glad the sight,  
And hold the hand that is nearest then  
And laugh forgetfully again—

But when the sunless earth is cold  
And trees stand bitter and sad and old,  
And your hand lies empty and stars are  
black,  
When the old heart-weariness comes back  
And fearful and dead are the sky and sea—  
Remember again; remember me.

## "A BIRD IN THE HAND"

By Samuel J. Allard

THIS bird in my hand is a futile thing—  
An adage to refute:  
He has quite forgotten that he can sing—  
So frightened he is mute.

So I'll release him with a gentle push—  
I'll watch him swiftly winging;  
And be repaid when, safe in the bush,  
I hear his joyful singing.

## CONSTANCY

By Frances Martin Johnson

I DO not ask the clouds to hold  
Their restless stormy seas,  
To let the sunshine pour its gold  
Across low bowing trees;  
For when I feel the windswept air  
And touch the clean wet rain,  
I still know that the sun is there  
To pour its gold again.

## SATIETY

By Edgar Daniel Kramer

I WOULD know the crowded city  
With its clamor and its rush,  
So I turned me from the high hills  
In the twilight's holy hush,  
And I took the road that led me  
Over dale and over down  
To the city of my dreamings  
And the turmoil of the town.

I am weary of the city  
And the crowds that pass and pass;  
I would hear the willows whisper  
To the winds amid the grass;  
I would know the breath of lilacs,  
When Spring walks the haunted glen,  
So my eager feet are tramping  
To the luring hills again.

## GRATITUDE

By Emily Barlow

HER secret gold—cupped white—  
Scatters skirtfuls of perfume  
Through the room,  
And I breathe pure delight.  
Who knows  
How to thank a rose?

## MARCH-LIKE

By Thelma Ireland

THE month of March is like some folk,  
So blustery and blowy.  
It seems to swagger and to strut,  
In manner very showy.  
But like most braggadocios,  
Whose manners sometimes sting,  
She tries to hide a humble soul—  
Her heart is warm, like spring.



—Photograph by Coursin Black

## TO THE MARCH WIND

By Faye Lyon Swinford

OH stop, March Wind! Stop your blowing!  
My little maple trees need hoeing;  
I want to set some berries out;  
But I can't work with you about.  
Why don't you ever take a rest?  
I like the still days much the best!

## SYMMETRY IN CONTRAST

By Maurine Jennings

### THE BRIDE—

A creature of moods—  
Blithe as the wandering wind in the spring.  
She was a gay young impetuous thing:  
Pure as the white of the hawthorn in bloom.  
Sweet as the rosebud in earliest June,  
Wild as the sea and as free as the air,  
A gypsy in spirit with flame-colored hair.

### THE GROOM—

Iron in his veins—  
Straight as the aspen in evergreen glade;  
Hair like the ebon of night's deepest shade;  
Wisdom advanced, yet his eye did betray  
Youth in a sweet irresistible way;  
Noble his purpose, artistic his hands,  
Unswerving his will, ruled by reason's firm  
bands.

## PRAYER FOR LIVING

By Lillian Hopkins

I JUST to be tender, just to be true;  
Just to be glad the whole day through!  
Just to be merciful, just to be mild;  
Just to be trustful as a child.  
Just to be gentle, kind and sweet;  
Just to be helpful with willing feet.  
Just to be cheery when things go wrong.  
Just to drive sadness away with a song,  
Whether the hour is dark or bright,  
Just to be loyal to God and the right.

## KERCHOO!

By Grace Sayre

OH, Spring, put on your rubbers  
Till April's mind is made!  
She's such a notional little elf  
She doesn't know her mind, herself—  
Whether to dance or wade.

## HOUSE GUEST TO HOSTESS

By Frances Hall

I KNOW now where you get that tranquil  
look  
You take with you across the busy days,  
Along what paths your feet learn gentle  
ways  
To walk among the tasks no mind could  
brook  
Without some secret source of power, what  
nook  
Is refuge when you need a quiet space  
To gain once more your kind untroubled  
grace,  
Whence all your happiness you took.

Your garden holds the murmuring of bees  
To hush the strident world's unhappy cry.  
Your chairs are cushioned deep for fireside  
ease.  
Your clock ticks slow with placid mem-  
ories.  
Beneath this roof, within these walls there  
lie  
The scent, the sound, the very feel of peace.



# ON THE BOOK RACK

## CHRISTIAN EUROPE TODAY

(Adolph Keller. Harper and Brothers, New York City. 1942. 310 pages. \$3.00.)

DR. KELLER, eminent cosmopolitan scholar, deals in this book with the spiritual forces involved in the present world commotion. His descriptions of spiritual conditions in Europe tear at the heartstrings, but give a clear view of the real needs of Mother Europe. Courageous men and women, at the risk of life itself, are there keeping the flame of Christianity alive, and millions in Russia and the other countries, defying state orders, meet secretly in the name of Jesus Christ. Dr. Keller expresses the unusual view (long taught by the Latter-day Saints) that a "universal priesthood," and "one Church of Christ" are necessary to make the church a factor in the world's reconstruction. He declares fearlessly for liberty of conscience, worship, faith, missionary endeavor, and religious education. The book is the work of a great scholar and profound thinker—a relief from the current run of war books.—J. A. W.

## HOW TO WIN THE PEACE

(Carl J. Hambro. J. B. Lippincott Company, Philadelphia. 1942. 384 pages. \$3.00.)

DR. HAMBRO, president of the League of Nations Assembly and of the Norwegian Parliament, is a world leader of democratic thought. This book is the sober, steady voice of a great statesman, who knows from personal contact the involvements of European politics. From out of his experience he speaks clearly of the huge problems certain to arise when the war is over.

The book falls into two parts. The first is a background for a future world order. The historical forces and factors, tangible and intangible, that led to World Wars I and II, are set forth with scholarly accuracy, yet in simple language. A clear understanding is left of the practical things that must be done to create in the hearts of men a desire for peace and a horror of war.

The second part is a frank discussion of what may be learned from the League of Nations experiment. Such inquiries into past experiences form the rational approach to the formulation of new organizations. To ignore history when building for the future is a grave mistake. The discussion as it proceeds becomes, incidentally, a brief history of the League of Nations.

Nine common-sense, practical conclusions, to guide action after the war, complete the book.

In the welter of war books, this is one of the best, because it is factually dependable, and easily comprehended. If the people, rather than politicians, are to win the peace, it would be well for all Americans to read this book.—J. A. W.

## FOR PERMANENT VICTORY

(Melvin M. Johnson, Jr., and Charles T. Haven. William Morrow and Co., New York. 1942. 246 pages. \$2.50.)

MUCH as decent people hate war, we must agree with the argument of this book. America must be at least as well equipped as are the gangsters whom we are fighting. American wars are reviewed to show that as a nation, though possessed of much individual courage and initiative, we have not been as well equipped for battle as the

enemy. The hand of the Lord must have been over us, to give us victory. The sober view is taken that though the war be won, the peace may not be won unless we prepare, in men and machines, to defeat promptly any rising enemy. Preparedness alone will ensure permanent victory. Much interesting and valuable material has been gathered to support the contention of the authors.—J. A. W.

## MEN OF TOMORROW

(Thomas H. Johnson, editor. Putnam's, New York. 1942. 248 pages. \$2.00.)

THE nine lectures in this volume were addressed to students of Lawrenceville School in New Jersey, but they are among the best, most helpful, and stirring reading offered today to the American public, young or old. After a sound and correct consideration of Germany and America, 1942-1942, the lecturers devote themselves to the prob-



—Photograph by H. Armstrong Roberts

## Book of Mormon Quiz

1. What was the language used on the Book of Mormon plates?
2. What was the sign in America of Christ's birth?
3. Lehi was a descendant of what tribe of Israel?
4. What was the desire of nine disciples?
5. What was the desire of the remaining three disciples?
6. What was the promise concerning the truthfulness of the Book of Mormon?
7. What was said of baptism of little children?
8. The Nephites were expert in the use of what "modern" building material?
9. What was said of chastity?
10. Who said: "For I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them?"

(Answers found on page 159)

lems of a democracy in the dawning tomorrow—statecraft under a written constitution, America's responsibility in world history, the role of prophetic religion in the world crisis, education in wartime, literature and the arts, science and youth, free press in wartime, and manners and civilization. The lecturers themselves would be a guarantee of the quality of the ideas presented: Herbert Agar, Pearl S. Buck, John Erskine, Earnest A. Horton, Robert H. Jackson, Arthur Krock, Reinhold Niebuhr, Samuel Eliot Morison, and James Phinney Baxter. The editor contributes an introduction on the lecture in education, and charming introductory notes to the lectures.—J. A. W.

## BABIES ARE FUN

(Jean Littlejohn Aaberg. Wm. Penn Publishing Corp., New York. 1942. 128 pages. \$1.00.)

MOST young mothers enter their first experience in motherhood with much fear and uncertainty. The author of this chatty book makes it seem quite an ordinary and interesting experience that a normal woman should enjoy rather than fear—as indeed she should and will if she is healthy. The book is instructive and well written, as well as reassuring to the mother-to-be.

One wonders why it should be taken as a matter of course that the only way to feed a baby is with a formula, a set of bottles, and a sterilizer! Nature's way—which should be the only way—of feeding the newcomer seems to be ignored. Other than that the book should be helpful and enjoyable.

The illustrations are mirth-provoking, and fit well the informal style of the book, which purports to be the "Perfect Guide to Easy Motherhood."—L. D. W.

## THE LIEUTENANT'S LADY

(Bess Streeter Aldrich. Appleton Century Company, New York, 1942. 275 pages. \$2.00.)

TO many of our readers, Bess Streeter Aldrich is synonymous with good story. Gleaner Girls of several years ago loved her novel, *A Lantern in Her Hand*, which was their reading course book. Wisely, Mrs. Aldrich has kept her material wholesome as well as stimulating.

In this, her most recent novel, she has used the real life diary of a young woman of seventy-five years ago as the basis of her story, departing from this diary to heighten the interest of the novel. Linnie Colforth is the heroine, and the hero is Lieutenant Norman Stafford. Although the story deals with an older period of American history, there is enough of pertinence for today's young people that they will desire to read it and will profit from that reading.

—M. C. J.

## TREASURY OF THE FAMILIAR

(Edited by Ralph L. Woods. Macmillan Company, New York. 1942. 751 pages. \$5.00.)

THIS volume is an outgrowth of a hobby—a hobby of collecting any and all kinds of verse and prose that appealed to their collector, Ralph L. Woods. Consequently, as John Kieran, who wrote the Foreword, suggests, "When not in use, this volume should be kept in a cool, dry place, well away from draperies, loose pa-

(Concluded on page 156)

## On the Book Rack

(Concluded from page 155)

pers, and other inflammable material. "It is apparent that the contents are an exciting mixture, possibly explosive."

The collection includes excerpts from the Bible, from Tom Paine and Ella Wheeler Wilcox, from George Washington and Aesop—all of them provocative of thought.

This is a book that will be found usable by speakers and invaluable to families who like to read something of value each day.

—M. C. J.

### FRANCIS PARKMAN

(Mason Wade. Illustrated. Viking, New York. 466 pages. \$4.50.)

THIS is good biography, for it recreates an era, the era into which this eminent historian was born, in which he was reared. As the reader progresses through the succeeding chapters of the book, his admiration grows for this man who, born with New England exclusiveness, yet wrote with the inclusiveness of an American who had faith in the capabilities of the ordinary man.

The author has added to his reputation as a careful biographer in this latest of his biographies.—M. C. J.

### JEFFERSON HIMSELF

(Bernard Mayo. Houghton, Mifflin Company, Boston. 1942. 384 pages. \$4.00.)

WHEN all is said, the fairest way to judge a man is from his own statements. The author has done an exceptionally fine piece of definitive work in this, not so much biography as autobiography, of Thomas Jefferson. The author gives the summary of Jefferson's accomplishments and characteristics succinctly at the beginning of each section, and then quotes from Jefferson's speeches, letters, papers, the volume of which indicate the tirelessness of the man as well as his versatility. Moreover, they indicate first and last the concern he had with man's freedom and happiness.

This book should be on the required list of reading for all Americans.—M. C. J.

### G. B. S. A LIFE PORTRAIT

(Hesketh Pearson. Illustrated. Harper and Brothers, New York City. 390 pages. \$3.00.)

FEWER dynamic persons live than George Bernard Shaw, whose keen mind and sharp tongue have shaken his readers from their complacency. The entire book is most stimulating because it gives so much of Shaw. It is equally challenging in that it includes so many of the penetrating qualities that have made Shaw the respected person he is. This passage should appeal particularly to Latter-day Saints: "If some enterprising clergyman with a cure of souls in the slums were to hoist a board over his church door with the inscription, 'Here men and women after working hours may dance without getting drunk on Fridays; hear good music on Saturdays; pray on Sundays; discuss public affairs without molestation from the police on Mondays; have the building for any honest purpose they please—theatricals, if desired—on Tuesdays; bring the children for games, amusing drill, and romps on Wednesdays; and volunteer for a thorough scrubbing down of the place on Thursdays'—well, it would be all very shocking, no doubt. . . ."

Shaw dares say what he believes—and while we may disagree at times with what he believes, we can never disagree with the courage which prompts his speaking.

—M. C. J.

### A LATIN AMERICAN SPEAKS

(Luis Quintanilla. Macmillan Company, New York. 1943. 268 pages. \$2.50.)

D<sup>R</sup>. QUINTANILLA, former counselor of the Mexican Embassy in Washington and Minister Plenipotentiary, who has only now been appointed Envoy Extraordinary and Minister Plenipotentiary to the Soviet Union, writes authoritatively and fearlessly about our common problems, our likenesses and our differences. Added to a keen intellect, a rare humor lends a piquancy to the vital material treated.

Dividing the book into three sections, "Intra-America," "Inter-America," "Extra-America," the author sets to work to explode some of the fallacies which have persisted in the minds of both continents and to analyze situations which are vital to this western hemisphere.—M. C. J.

### TABLE TENNIS

(Jay Purves. A. S. Barnes and Company, New York. 1942. \$1.00.)

T<sup>A</sup>BLE TENNIS is becoming increasingly popular and is an ideal game for home recreation. All members of the family can play and enjoy it, four at a time; father and daughter, mother and son, or brother and sister may meet on an even basis.

The game calls for activity and technique. Equipment is relatively inexpensive and long lasting.

The book tells about the rules, the techniques, and the equipment needed. All but the balls can be homemade.

Clear illustrations help the beginner, or will aid in the improvement of the game for a more proficient player.—Leona Holbrook, professor of physical education for women, B.Y.U.

## The JOHN A. WIDTSOE shelf in your library should include:

Discourses of Brigham Young .....\$2.50

In Search of Truth ..... .50

Priesthood and Church Government ..... 1.75

The Program of the Church ..... 1.50

Gospel Doctrine ..... 2.50

(Expounded by President Joseph F. Smith,  
compiled by John A. Widtsoe.)

Rational Theology ..... 1.00

The Word of Wisdom ..... 1.25

John A. Widtsoe and Leah D. Widtsoe

In the Gospel Net ..... 1.25

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# THE CHURCH MOVES ON

## Samoan Mission President Named

ELDER JOHN Q. ADAMS was sustained president of the Samoan Mission on January 16. He succeeds President Wilford W. Emery, who has presided in the mission since 1940.

This will be the third mission of President Adams to Samoa. He served there from 1904 to 1911 and then returned as mission president from 1919 to 1923. Illness will prevent Mrs. Adams from accompanying her husband to the island.

Elder James L. Lisonbee of Mesa, Arizona, has been appointed to accompany President Adams to Samoa as mission secretary.

## Tabernacle Broadcast Open to Service Men

THE Salt Lake Tabernacle is now open to service men and their wives each Sunday morning during the coast-to-coast CBS broadcast of the Tabernacle choir and organ originating 10:30 to 11:00 a.m. MWT from KSL. Men desiring to attend should present themselves at the Bureau of Information by 10:15 Sunday morning and by 10:00, if accompanied by their wives.

## Recent Portraits Hung In Salt Lake Temple

LEE GREENE RICHARDS has recently completed oil portraits of Elder Harold B. Lee of the Council of the Twelve and of Joseph F. Smith, Patriarch to the Church. The paintings hang in the council room of the Salt Lake Temple.

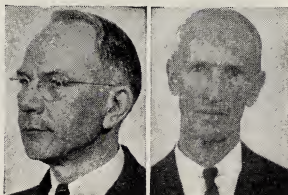
## Relief Societies Prepare Dressings

RELIEF SOCIETIES in the twelve stakes of the Salt Lake area are now aiding the American Red Cross in the preparation of surgical dressings.

Volunteers are also serving as receptionists during visiting hours at the L. D. S. Hospital and in doing sewing and mending for the hospital.

## Iowa Paper Features Mormon Migration

THE magazine section of the Sioux City Journal of January 31, 1943, featured an article "The Coming of the Mormons to Niobrara, Nebraska," dealing with incidents of the Newel Knight emigrant train which wintered in Nebraska in 1846. The camp dug a wide ditch some three-quarters of a mile long, creating a mill race, the ground between this ditch and the channel of the Niobrara River becoming an island. This island became the property of Niobrara city in 1889, and in 1930 Niobrara turned it over to the state of Nebraska for a state park. Elder Knight died there in 1847.



Top, left, Wilford W. Emery, released as president of the Samoan Mission, and right, John Q. Adams, who succeeds him



Left, Jay C. Jensen, president of the Japanese Mission at the time of his death

## Japanese Mission President Passes

JAY C. JENSEN, president of the Japanese Mission since July, 1940, died in Salt Lake City, January 31, 1943. He was fifty-four years of age. Accompanied by Sister Jensen he had returned from the Hawaiian Islands, headquarters of the mission, a month and a half ago for hospitalization.

He filled a five-year mission to Japan from 1908 to 1913, traveling around the world on his return.

Prior to his appointment as president of the Japanese Mission he served as ward clerk and first counselor in the Highland Park Ward, Highland Stake, bishopric.

During President Jensen's illness and until a successor is appointed, Edward L. Clissold, first counselor in the Oahu Stake presidency, is in charge of the mission.

## San Luis Elders Present Program in Spanish

FOR the past six months and at regular intervals during past years the missionaries of the San Luis District of the Spanish-American Mission have presented the gospel in Spanish over station KGIV. It is estimated that this program is heard by approximately twenty-five thousand Mexican people in that area. It is one of the two Spanish programs that is presented by the radio station.

## Independent Branch Name Changed

B. M. I. Branch, Moapa Stake, is now known as the Basic Branch.

## Church Prepares Special Helps for Service Men

RECENT notable contributions of the Church to the welfare of its members serving in the armed forces are the preparation and free distribution of a pocket edition of the Book of Mormon with a supplementary handbook setting forth principles of the gospel and, in separate binding, a directory containing addresses of Latter-day Saint headquarters and meeting places adjacent to camps in the United States and abroad wherever U. S. forces are stationed. Both booklets went to press early in February.

## Bishops, Presiding Elders Sustained

AMERICAN FORK THIRD WARD, Alpine Stake, Walter B. Devey succeeds Frank G. Shelley.

Montello Branch, Humboldt Stake, Noble Revier Palmer succeeds DeOnge W. Tanner.

Park View Ward, Long Beach Stake, Ross T. Hyer succeeds Morton T. Theibaud.

Hollywood Ward, Los Angeles Stake, John Russon succeeds Raymond L. Kirkham.

Green River Ward, Lyman Stake, John W. Taylor, succeeds Albert C. Reinsch.

Rupert Second Ward, Minidoka Stake, A. Lionel May succeeds Charles N. Campbell.

Emerson Ward, Minidoka Stake, Lenz Hunt succeeds J. Melvin Toone.

Kuna Ward, Nampa Stake, U. Glen Newby succeeds Henry P. Kloefer.

Melba Ward, Nampa Stake, Alfred Zeyer succeeds Albert A. Wilde.

West Weber Ward, North Weber Stake, C. Milton Farr succeeds George A. Heslop.

Parowan East Ward, Parowan Stake, Jesse Walter Guyman succeeds Will L. Adams.

Joseph City Ward, Snowflake Stake, Earl B. Westover succeeds Earland A. Peterson.

Wanship Ward, Summit Stake, Alma Pace succeeds A. Eugene Pace.

Woodland Ward, South Summit Stake, Leland Potts succeeds Leslie E. Moon.

St Anthony First Ward, Yellowstone Stake, Thomas M. Bassett succeeds George A. Browning.

Farnum Ward, Yellowstone Stake, Herbert L. Benson succeeds Lester C. Hendrickson.

## Lifeboats Equipped With New Testaments

THE American Bible Society has announced that the War Shipping Administration has given orders to companies operating vessels under its control to obtain from the society free New Testaments for rafts and lifeboats.

In making the announcement the society said it expected approximately 20,000 New Testaments to be distributed.

(Continued on page 158)

(Continued from page 157)

### Japanese Mission Youth Conference By Jay P. Merkley

A TWO-DAY youth conference attended by over one hundred delegates from the various branches in Honolulu and representatives from the outside islands was conducted November 28 and 29, 1942, by the Japanese Mission in the Oahu Stake tabernacle to consider vital current problems. A lecture on "Moral and Mental Cleanliness," by Sister Phyllis Burnett, a nurse, addressing the girls, and Eldon P. Morrell of the Oahu Stake high council addressing the boys opened proceedings, followed by a matinee social (blackout makes evening gatherings impossible).

The delegates were divided into four groups Sunday morning, each group with a discussion leader. For thirty minutes each leader conducted discussion on the subject for which he was prepared and at the end of the period moved on to a new group to present his subject. Edward L. Clissold of the Oahu Stake presidency led discussion on "Defense (work and enlistment) vs. Education"; Elwood Christensen of the high council, led "Money and Youth"; Elmer Jenkins also of the high council led discussion on "Vocational Selection and Planning for the Future"; and Sister Hattie Foster, a teacher at Roosevelt High School in Honolulu conducted "Science vs. Religion."

Following the first hour of discussion group meetings, delegates and visitors met together in an assembly program. Speakers for the session included William Waddoups, one-time president of the Hawaiian Mission; Sister Eva B. Jensen, mission mother; and others. President Jay C. Jensen (since deceased) was ill and was unable to attend the conference. Discussion groups were concluded in the afternoon.

The final meeting of the conference was an assembly program furnished by the Japanese Mission choir under the direction of Brother Allan Ebesu. The choir of sixty-five voices presented a program after the pattern of Tabernacle Choir broadcasts, with anthems, hymns, and sermonettes. This program was so impressive that many who heard it have suggested that this type of musical program become a regular part of music projects throughout the mission. The accomplished choir is made up entirely of young people, aided by a few missionaries.



MISSIONARIES LEAVING THE MISSIONARY HOME JANUARY 16, 1943, FOR THE FIELD  
Front row, left to right: Ervin L. Child, Warren S. Noeltte, Don B. Colton, Mission Home president, William Thornton, and Stanley W. Bawden.  
Back row: Orange F. Peel, Reed G. Romney, Reuben A. Saunders, Joseph U. Jolley, and William E. Berrett, instructor.

### Missionaries Released in January, 1943, and Others Not Previously Reported

**Brazilian:** C. Charles Bell, Ogden; Alma Edmund Kruger, Salt Lake City; Floyd D. Bradshaw, Hurricane, Utah; George G. Doyle III, Central, Arizona; John Roy Koch, Salt Lake City; Harmon Earnest Farr, San Diego; Melvin LeRoy Tucker, Burley, Idaho; David H. Plewe, Salt Lake City.

**California:** Nephi George, Salt Lake City; Annis Emelia Olsen, Beazer, Alberta, Canada; George Arnold Hansen, Rexburg.

**Canadian:** Keith W. Merrill, San Francisco; Claude H. Stanford, Stavelly, Alberta, Canada; Marc Harvey Sessions, Los Angeles; Loyd M. Sleight, Georgetown, Idaho; Sterling Durrant, Provo.

**Central States:** Carl Ronald W. Hutchinson, Wellsville, Utah; William Junius Jackson, Provo; Melvin Pace Leavitt, Gunlock, Utah; William C. Holmes, Ogden; Vinone Sutcliffe, Inglewood, California; Royal Harold Morris, Rosette, Utah; Ronald Lewis Bird, Idaho Falls; Fred E. Heaton, Moccasin, Arizona; Mack Lional Hoyt, Orderville, Utah; David Arthur Eldredge, Salt Lake City.

**East Central:** Albert LeRoy Egbert, Jr., Murtatugh, Idaho; Eldon M. Magnusson, Mesa; Francis W. Miller, Mesa; Miland George Draper, Clearfield, Utah; Ralph Calvin Memmott, Scipio, Utah; Welby W. Ricks, Huntington Park, California; Robert Hugh Graham, Salt Lake City.

**Eastern:** Ralph V. Naylor, Safford, Arizona; Gordon L. Wright, Pleasant Grove, Utah; Daniel P. Woodland, Logan; Lorna Jenkins, Bancroft, Idaho; Lester Wood Martin, Provo.

**Hawaiian:** Earl Ladru Smith, Snowflake, Arizona; Wayne Muir Winegar, Woods Cross, Utah.

**North Central:** Jolayne Evangeline Price, Picture Butte, Alberta, Canada; Arnold P. Maughan, Wellsville, Utah; Edward Grant

Moody, Ashurst, Arizona; Verl Anderson Despain, Axtell, Utah; James Vernile Terry, Salt Lake City.

**Northern:** Gerald Irwin Alley, Laketown, Utah; Lewis T. Bassett, Emmett, Idaho; Shirrel H. Jensen, Salt Lake City; George Verl Henrie, Snowville, Utah; Clive L. Bradford, Salt Lake City; Virginia Stewart, Spanish Fork, Utah; Merle C. Christiansen, American Fork, Utah; Carl Demar Mecham, Moab, Utah; Valene Elizabeth Brown, Fairview, Wyoming.

**Northern California:** Joseph Morrill Ipsen, Junction, Utah; Herman W. Jepsen, Preston, Idaho; John Keith Kissell, Price, Utah; Leon B. Black, Blanding, Utah; Lars G. Crandall, Provo; Roland N. Wille, Chicago.

**Northwestern:** Aquila C. Nebeker, Jr., Prescott, Arizona; Lloyd Woodrow Jensen (deceased), Smithfield, Utah.

**Southern:** Rex Dudley Cook, Garden City, Utah; Dean Royal Muir, Rexburg, Idaho; Walter M. Anglesey, Rigby, Idaho; Mary Arcola Larsen, Thayne, Wyoming; Reynold W. Bateman, Etina, Wyoming; William H. Golder, Salt Lake City.

**Spanish American:** Mont M. Warner, Kelso, California.

**Texas:** Lee Taylor Jarvis, Salt Lake City; Harold J. Hafen, St. George; John R. Groberg, Ogden.

**Western:** Joel Gold, Salt Lake City; Sherman B. Smith, Carey, Idaho; Gaylord B. Whitney, Parowan, Utah; Verl W. Simpson, Carey, Idaho; Peter Orville Allen, Nampa, Idaho.

### Springfield, Missouri, Chapel

THE Springfield, Missouri, Branch calls the attention of men in the service stationed in the area to M. I. A. and Church activities conducted in the branch chapel at 2054 North Missouri Ave., Springfield.

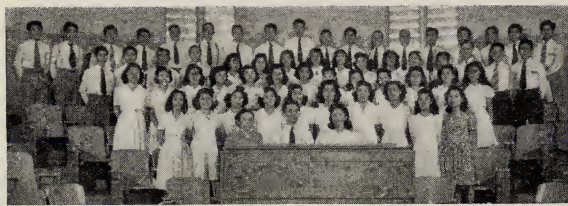
### Branches Transferred To Mission

THE Burdett Independent Branch and its dependant branch at Medicine Hat, and the Edmonton Branch have been transferred to the Western Canadian Mission from the Lethbridge Stake.

### Typewriters Go to War

FOURTY-THREE typewriters, twenty-three from the L. D. S. Business College, Salt Lake City, and twenty from the Brigham Young University, Provo, have been turned over to the government in keeping with the War Production Board order that late model typewriters be converted to war work.

THE SIXTY-FIVE YOUTHFUL VOICES OF THE JAPANESE MISSION CHOR WHO PRESENTED THE CONCLUDING PROGRAM AT THE RECENT YOUTH CONFERENCE HELD IN HONOLULU





## Excommunications

**A**FTON WILLIAMS JOHNSON, born June 6, 1913. Excommunicated February 11, 1942 in Pocatello Fifth Ward, Pocatello Stake.

Ruth Massey, born September 2, 1901. Excommunicated December 28, 1942, in Hollywood Ward, Los Angeles Stake.

John William Shurrum, born July 12, 1887. Excommunicated in Buhl Ward, Twin Falls Stake, December 21, 1942.

Hannah Wilson Shurrum, born November 6, 1885. Excommunicated in Buhl Ward, Twin Falls Stake, December 21, 1942.

Jacob Cornelius Vandervis, born June 18, 1876. Excommunicated October 12, 1942, in Second Ward, Liberty Stake.

Wentelina Vandervis, born April 17, 1872. Excommunicated September 29, 1942, in Second Ward, Liberty Stake.

## Nine Chapels Dedicated in South

**N**INE chapels were dedicated in the Southern States mission during the year 1942. Branches in which chapels were dedicated are: Waycross, Georgia; Cross City, Florida; Wesconnett, Florida; Ridgway, South Carolina; McNeill, Mississippi; Jackson, Mississippi; McCalla, Alabama; and Red Level, Alabama.

## Buildings Dedicated

**T**HE Matthew Ward chapel of the South Los Angeles Stake was dedicated February 7, by Elder Charles A. Callis of the Council of the Twelve.

The Burley First Ward chapel of the Burley Stake was dedicated February 7, by Elder Alma Sonne, assistant to the Council of the Twelve.

The Garvanza Ward of the San Fernando Stake was dedicated January 17, by Elder George Albert Smith of the Council of the Twelve.

## Those Who Have Passed Away

**M**ILTON WOODRUFF SNOW, seventy-four, a curator at the Bureau of Information, died January 24, in Salt Lake City. His lifetime of Church activity included a mission to Great Britain from 1902 to 1904. He was the son of Lorenzo Snow and a grandson of Wilford Woodruff, former presidents of the Church.

Mrs. Phoebe A. Richards Peart, ninety-one, sister of Elder George F. Richards of the Council of the Twelve, died January 15. She was one of the first women medical practitioners in the West. She had spent twenty years officiating in the Salt Lake Temple.

James W. Paxman, eighty-one, patriarch of the Highland Stake, and former president of the Juab Stake, died January 10, in Salt Lake City.

Olean Alder Jensen, for the past fourteen years bishop of the Glendale Ward, Oneida Stake, died December 26.

Philip Harrison Hurst, bishop of the La Cienega Ward, Inglewood Stake, died December 27.

## The Great Untouchable

From *The Christian-Evangelist*,  
July 16, 1942

**I**T'S strange that though the executive of our government has claimed that liquor, which serves only a part of the population, cannot be prohibited or even effectively controlled, yet that same executive, by act of Congress, can exercise minute and drastic regulation and prohibition over articles of use and foods which are universal in demand and almost necessities. We loyally accept every restriction, but we ask why is liquor admitted to be beyond control—*The Great Untouchable*?

What is liquor doing to help win the war that it should be treated as sacrosanct in a day of sacrifice and self-denial?

Who knows the answer?

## SPIRITUAL FAITH

By D. Constance Fallon

**A** WELL-KNOWN psychiatrist and neurologist once said that people who had a deep spiritual philosophy and faith in the goodness of a Supreme Power, rarely found their way into his office as patients. He discovered that practically all of his patients who were suffering from nervous or psychic disorders were people of little faith—agnostics, atheists, or people whose religion was of the passive variety. Many of his patients were brilliant, well-educated people, but in practically no case did he find that any of them had any very deep spiritual convictions. The doctor therefore drew the conclusion that a vital, living faith in a Divine Power higher than ourselves is a strong protection against the anxieties and mental fears that beset our troubled times.

## BOOK OF MORMON QUIZ

(Answers to Questions found on page 155)

1. Reformed Egyptian (Mormon 9:32)
2. Day and night seemed as one day (3 Nephi 1:15)
3. Manasseh (Alma 10:3)
4. "After we have lived . . . that we may speedily come unto thee in thy kingdom." (3 Nephi 28:2)
5. Never to taste of death; but to live to behold the work of the Father until all things be fulfilled. (3 Nephi 28:7)
6. "Ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10:4)
7. "Little children need no repentance, neither baptism." (Moroni 8:11)
8. Cement (Helaman 3:7-11)
9. Lord delights in chastity (Jacob 2:28); precious above all things (Moroni 9:9)
10. Nephi (1 Nephi 3:7)

## Church Conducts Orientation Service

**T**O acquaint members of the armed forces and those in defense who are newcomers to the Salt Lake area with the history and doctrines of Mormonism, the Church is conducting special services each Sunday afternoon in Barratt Hall, 70 North Main Street, to which the public is invited. Services are under the direction of Elders John A. Widsote and Harold B. Lee of the Council of the Twelve, and Alma Sonne, assistant to the Council. The one-hour meetings begin at two o'clock.

## General Church Music Committee Reorganized

**W**ITH the death of George D. Pyper, the following reorganization has been effected in the general music committee of the Church:

LeRoy J. Robertson of Provo, formerly second assistant, has been sustained as first assistant, succeeding Elder Pyper, who was first assistant and treasurer.

J. Spencer Cornwall, director of the Tabernacle Choir, becomes second assistant and treasurer. Chairman of the committee, whose membership has not been otherwise affected, is Tracy Y. Cannon, director of the McCune School of Music and Art.

## Stake Presidency Changes

**P**RESIDENT HYRUM T. MOSS and counselors Omer S. Cordon and Pleasant W. DaBell of the Rigby Stake have been released. George Christensen has been sustained as president with James E. Ririe as first and Leonard E. Graham as second counselor.

Grant L. Foote has been released as second counselor in the Moon Lake Stake.

## Ward, Branches Discontinued

**D**IAMONDVILLE WARD. Woodruff Stake, has been discontinued. Bishop Jesse Y. Peterson has been released, and the ward's membership has been transferred to Kemmerer Ward.

Gannett Branch, Blaine Stake, has been discontinued, the records being transferred to the Hailey Branch. President William H. Stanfield has been released.

Sun Valley Branch, Blaine Stake, has been discontinued; President Albert S. Aland has been released, and the branch records have been stored.

## Church Aids in Arizona Desert Reclamation

**W**ITH the procurement of aid from the Department of Indian Service, Bishop Heber C. Hicks, Phoenix, has been largely responsible for the reclamation of thousands of acres of barren desert land in Arizona.

Bishop Hicks was called by the Church seven years ago to help the Pima and Papagos Indian tribes reclaim their land and to do missionary work among them.

# Editorial

## Testimony in Print

OUR world entered upon a new day when it became possible for the great truths of the universe and the lofty thoughts of men not only to be written laboriously for the eyes of the few, but also to be spread in print across the face of the earth, so that the thoughts of all who choose to write could be known by all who choose to read—and so the Bible, inspired by the living God, and the great works of science, philosophy, and literature, found their way into the hands of the many instead of just into the hands of the few. Thus printing, the art of preserving for the present and for the future the thoughts of the present and of the past, became the common medium of exchange among all enlightened peoples.

But along with the printing and circulation of good ideas, of course, there has also been the printing and circulation of bad ideas. Some of the things we see in print cause us to give thanks for the glory of God and the intelligence of man, and some of the things we see in print make us ashamed—ashamed of our own kind. Filth has been circulated in the name of realism. Vicious suggestion has been circulated in the name of liberalism. Too many have found it profitable to peddle pulp that has excited the imagination and poisoned the minds of our youth—to popularize a type of literature which is called “frank,” but which is really rotten, which is called “realistic” but which is really immoral backwash. And if we must face curtailment in the use of paper, which we now do, it would seem that here would be a good place to start—curtailment in its use for those purposes which offend decent minds and which poison the thinking of the highly impressionable.

Of course, there is freedom to be considered, freedom in literature as well as in all other things; but freedom will not long remain where decency has departed, and certainly much of the trash that is purveyed, much of the printed filth by which our youth are victimized, is recognized and condemned by all thoughtful men as a prostitution of literary freedom.

As we judge the past largely by the tangible record it has left, so may future generations judge us, of our day, by the testimony we leave in print—and may the Lord God help us to surmount the shame we must certainly feel when some of our print comes to the light of future times, for, as spoken by the prophet—“our words will condemn us; . . . and our thoughts will also condemn us . . .” (Book of Mormon, Alma 12:14). We shall see a better world and a safer generation when our youth, and all of us, are freed from the influence of filth in print—when we have undergone a literary housecleaning wherever it is needed.—R. L. E.

## “What is a Nation Profited?”

THERE is an overworked phrase that has fluently fallen from the lips of many speakers and flowed from the pens of many writers these last several months, which is almost certainly referred to during the course of almost every public speech that is currently delivered. It is that phrase which reminds us that, “We must not only win the war, but we must also win the peace.” But regardless of its loose and repetitious use, fundamentally behind this stock phrase is a basic idea that deserves comment. It raises the question: “What does it mean to win a war?” And also the question: “What does it mean to win the peace?”

There are those in the world, now known to be mistaken, who have hopefully supposed that the winning of a war is the result solely of having a superior physical force and pursuing that advantage quickly and decisively until the enemy no longer has any means of effective physical resistance, and so must accept whatever terms he can get. Certainly physical conquest is a highly important factor in the winning of any war. But it isn't the only factor, and it does not take into account the fact that a man may be physically conquered and still be strong—strong morally and spiritually—strong in his tenacity for ideals and principles—for righteousness, and justice, and vengeance—strong in his conviction that he who lives by the sword will die by the sword, and that there must be a day of turning.

To win a war in a real and permanent sense, means, therefore, not only might of arms, not only the will to victory, but also a righteous cause, and a high moral standard. All history, current and past, has proved that morally dissolute armies, and armies fighting for unrighteous causes, cannot long enjoy the fruits of victory, even though they may, for the moment, walk over their victims. There comes to mind this utterance of Jesus the Christ: “For what is a man profited, if he shall gain the whole world, and lose his own soul?” (Matthew 16:26). To paraphrase: What is a nation profited, if it shall gain the whole world and lose its own soul? What would it profit a nation if it should give its all for the winning of a war and then should find no peace?

There are many nations, from remote times until now, that have had opportunity to discover the tragic answer. And lest there be any man or any nation so deceived as to suppose that peace can be won regardless of the righteousness of the cause or regardless of the ideals of the people there should be quoted these words of Isaiah: “There is no peace, saith my God, to the wicked.” (Isaiah 57:21). Though armed conflict were to cease, though the thunder of cannon, and the sound of marching feet were heard no more, yet no man and no people would long enjoy the fruits of peace, except on the basis of personal and national righteousness, and continuing conduct in accordance with those principles on which righteousness is based. That is what it means to win the peace.—R. L. E.



# EVIDENCES AND RECONCILIATIONS

## *lxiv. Why Did the Church Practice Plural Marriage in Earlier Days?*

PLURAL marriage was practiced by between two and four percent of the Church membership from 1843 to 1890 (according to the Utah Commission appointed by Congress). In the latter year the Supreme Court of the United States affirmed the constitutionality of the congressional laws against the practice. Obedience to constitutional law is a fundamental tenet of the Church (D. & C. 98:5, 6). Therefore, after Wilford Woodruff had sought guidance from the Lord, the Church suspended the practice. However, it had been declared, long before, that the Church would cease the practice if constitutional laws against it were enacted. For example, "Would it be right for the Latter-day Saints to marry a plurality of wives in any of the states and territories, or nations, where such practices are prohibited by the laws of man? We answer 'No, it would not be right'; for we are commanded to be subject to the powers that be . . . unless their laws are unrighteous." (Orson Pratt, *The Seer*, p. 111, June, 1853.) Today any Church member who enters into plural marriage or who teaches its propriety in these days is promptly excommunicated.

Plural marriage has been a subject of wide and frequent comment. Members of the Church unfamiliar with its history, and many non-members, have set up fallacious reasons for the origin of this system of marriage among the Latter-day Saints.

The most common of these conjectures is that the Church, through plural marriage, sought to provide husbands for its large surplus of female members. The implied assumption in this theory, that there have been more female than male members in the Church, is not supported by existing evidence. On the contrary, there seem always to have been more males than females in the Church. Families—father, mother, and children—have most commonly joined the Church. Of course, many single women have become converts, but also many single men.

The United States census records from 1850 to 1940, and all available Church records, uniformly show a preponderance of males in Utah, and in the Church. Indeed, the excess in Utah has usually been larger than for the whole United States, as would be expected in a pioneer state. The births within the Church obey the usual population law—a slight excess of males. Orson Pratt, writing in 1853 from direct knowledge of Utah conditions, when the excess of females was supposedly the highest, declares against the opinion that females outnumbered the males in Utah (*The Seer*, p. 110). The theory that plural marriage was a consequence of a surplus of female Church members fails from lack of evidence.

Another theory holds that plural marriage resulted from the licentiousness of the Church leaders. This is refuted by the evidence at hand. The founders and early leaders of the Church were reared under the strictly monogamic system of New England. Plural marriage seemed to them an unholy and repellent practice. Joseph Smith has told that he hesitated to enter the system until he was warned of his destruction if he did not obey (*Historical Record* 5:222). Brigham Young said that he felt, when the doctrine was revealed to him, that he would rather die than take plural wives (*Life Story of Brigham Young*, Gates and Widtsoe, p. 242). Others of the early Church leaders to whom the principle was first taught have related their feeling of resistance to the practice. Undoubtedly the women felt much the same about the practice. However, numerous plural wives have testified to the high moral tone of their relationship with their husbands. Not only was every wife equal in property rights, but also treated with equal deference, and all children were educated and recognized equally. Mormon plural marriage bore no semblance to the lewd life of the man to whom woman is but a subject for his lusts. Women were not forced into plural marriage. They entered it voluntarily, with open eyes. The men and women, with very few exceptions, who lived in plural marriage, were clean and high-minded. Their descendants, tens of thousands of whom are living, worthy citizens of the land, are proud of their heritage. The story of the Latter-day Saints, fully available, when read by honest men and women, decies the theory that plural marriage was a product of licentiousness or sensuality.

There is a friendlier, but equally untenable view relative to the origin of plural marriage. It is contended that on the frontier, where the Church spent its earlier years, men were often unlettered, rough in talk and walk, unattractive to refined women. Female converts to the Church, coming into the pioneer wilderness, dreaded the possible life-long association with such men and the rearing of their children under the example and influence of an uncouth father. They would much prefer to share a finer type of man with another woman. To permit this, it is suggested that plural marriage was instituted. The ready answer is that the great majority of men who joined the Church were superior, spiritually inclined seekers after truth and all the better things of life. Only such men would be led to investigate the restored gospel and to face the sacrifices that membership in the Church would require. Under such conditions, since, as has been stated, there was no surplus of women in Mormon pioneer communities, there was no need of mating with the rough element, which admittedly existed outside of the Church.

Another conjecture is that the people were few in number and that the Church, desiring greater numbers, permitted the practice so that a phenomenal increase in population could be attained. This is not defensible, since there was no surplus of women.

The simple truth, and the only acceptable explanation, is that the principle of plural marriage came as a revelation from the Lord to the Prophet

(Concluded on page 191)

## HAVE YOU SEEN BILL?

By Bert N. Whitney

UNDER this caption there appeared in "The Improvement Era" for January 1943, p. 34, an account of what happens to the young defense worker away from home when folk at Church fail to "give him a tumble." It was an indirect indictment of a neglect suspected to be too common. But here's the other side of the story—as an aircraft worker on the coast experienced it. May there be many repetitions of it! (Ed.)

Did you speak to him? Why, I should say so! You shook his hand and introduced yourself, and inquired of him where he came from and welcomed him to your ward. Before the meeting day was over he knew a great many of you.

Bill is a clean young man, eighteen years old, deeply religious. After graduating from high school, Bill went to the coast and worked in an aircraft factory.

Bill has this story to tell of his religious side of life during his stay away from home.

He started out the first Sunday to look for a Latter-day Saint Church. Although he was unsuccessful, he found the L. D. S. Welfare Store, which address he had obtained from the telephone directory. Even the sight of the store thrilled him. No one was there on Sunday, but during the week, he called the store and the willing lady who answered the phone directed him to a ward meetinghouse.

On arriving at Sunday School the very next Sunday an elderly lady met Bill at the door, and shook his hand. Things were "swell" from that time on. The building was poor but the spirit was grand.

Bill never missed church from that day on. He was invited to dinner several times by members of the ward. Some young people obtained Bill's address and on Saturday nights they called for him and took him to the stake dances.

Later a fine L. D. S. family invited Bill to stay at their home. He gained fine home training there and was well cared for.

In the meantime he was giving talks in Sunday School and church and was taking part on Mutual programs. Bill taught a Sunday School class quite frequently, too. A little later he was asked to serve in the presidency of the Young Men's Mutual. It was a great opportunity, and he took it.

How was Bill entertained? He had more recreation than he knew what to

do with. Saturday night he attended the weekly stake dances, given for just such a purpose as they were serving for Bill. He went to splendid fireside chats every Sunday evening, and of course to Mutual on Tuesday. He didn't even have time to go to picture shows. The Church was furnishing all the recreation he wanted and needed.

All this time Bill was growing spiritually as well as improving his personality and character. Don't think for a minute that Bill's success in his Church away from home was due to a shining personality. It wasn't. In fact, he was quite backward when he was around strangers. It was due to the spirit of the people that helped him, and that spirit is much the same throughout the Church.

Bill would not trade that year away from home for anything. He knew many other boys that were receiving the same blessings.

Bill wishes to thank those who are around these defense centers for the kindness they have shown to all the boys and girls who are away from their home doing their bit.

## HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

To save skimming jams and jellies add one teaspoon butter just before removing from heat.

If you wish to make chicken tender when baking it, rub inside and out with lemon juice.—Mrs. E. P., Grover, Wyo.

Now that so many of the shoes for children are being made of substitute materials, the soles and heels often make unsightly dark marks on linoleum and congoium rugs which do not yield readily even to soap and water. Put a little furniture polish on a clean cloth and wipe the marks and they will disappear instantly, and the floor will look as nice as ever.—Mrs. A. R. T., McGill, Nevada.

Use a thumb tack or piece of scotch tape and secure your recipe to the wall or cupboard door above your work table where it can be easily read and will not become soiled by your mixture of food.—Mrs. F. P., Salt Lake City.

To remove white marks and water stains from furniture rub briskly with a soft cloth saturated with spirits of camphor.—Mrs. H. W., Pleasant Grove, Utah.

Stitch the biases flattened on the inside seams of costume slips on both sides; that prevents tearing and ripping and they wear better and last longer.—Mrs. M. E. F., Trenton, Utah.

## For a Young Woman— CAREER WITH A FUTURE

By Mrs. E. G. Richards, R.N.

IN these times when jobs are crying for workers instead of workers pleading for jobs, it is not unusual for young women to put aside all thought of the future in the glow of present high salaries. Yet the future is not far away when the young woman who interrupted her education for a job that has no carry-over value will regret that she did not finish school.

She is not always to blame. Many



of the young women graduating from high school and college today remember the depression years when the whole family had to sacrifice to keep them in school.

Then too, the young woman of today is confused about the future. The college girl who looked forward to marriage after graduation has no assurance that her plans will mature. The man she was to marry is fighting for his country and the college year that was to have been her most thrilling one lacks the one thing to make it so. It is not surprising, then, that she turns to industry with its financial rewards or to the service organizations with their patriotic appeal and attractive advantages.

To prepare wisely for the future the wise, young woman will plan a career that will assure her earning power to support herself throughout her life.

The nursing profession is such a career. Never has our country had enough of the right kind of nurses. The present shortage is great. The future supply will not begin to meet the demand unless thousands of women select nursing as a career now.

Nurse training cannot offer the immediate glowing returns that industry does, but it offers the young woman who chooses it the finest education for



the least outlay of money of any profession open to women.

It has a patriotic appeal, for she begins serving her country as soon as she begins her service in the hospital ward. Making sick people well and keeping well ones in good health is the job of nurses on the home front and plays an important role in winning the war. As her knowledge increases she is able to take the place of the trained nurse who may have left for military duty. When the war is over, no group of professional women will be in so great demand as the registered nurses in our own country and in the countries we must help to rehabilitate.

If the nurse marries—and the marriage rate is high among nurses—she uses her knowledge daily in rearing her family. Most nurses continue in the profession after marriage, working part time, thus increasing the family income. Many nurses, having brought up their families, go back in the service holding responsible positions.

For the young woman who does not marry, nursing offers a choice of many branches of service with increasing financial returns. Broadly classified, these are institutional nursing, private duty nursing, public health nursing, and nursing education.

"Nursing is an art that concerns every family in the world." Wherever people are, nurses are needed—today and tomorrow.

## To Him Who Would Speak

(Concluded from page 146)

mark the date and replace them in their order in the card case.

With the material for speeches on hand, perhaps you'd like to become a speaker. Logically the first step is to go to the library and get a book on speech. Most speech books have chapters devoted to the physical make-up of of your voice. These make interesting reading.

Then get yourself a full-length mirror and practise. When you get to the point that you can address yourself without humiliation, try it on an audience. Audiences are usually sympathetic. Learn to speak with your eyes and gesture with your hands, bringing the gesture up from the shoulder. Effective speech is not the intelligent production of clear tones alone—it is the coordination of every visible activity of your body. Use conversational tones. If your audience is small, speak a sentence or two directly to each individual. If you have a large audience making this impossible, try dividing your audience off into sections and progressively speaking to someone in each section. It will give your talk the personal interest flavor and at the same time reduce your fear of crowds.

Yes, a cash outlay of not more than fifty cents, a budget of five minutes a day set aside for assembling material for future use, and adherence to a few simple rules in speech delivery will make your little talks events long to be remembered.

## "Junior"

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### BUTTERHORNS



4 1/2 c. (about) GLOBE "A1" FLOUR  
2 cakes compressed yeast  
1 c. milk  
1/4 c. sugar  
1 1/2 tsp. salt  
3 eggs  
1/2 c. melted butter or shortening

Dissolve yeast in milk, scalded and cooled to lukewarm. Add sugar, salt, melted butter or shortening and beaten eggs. Gradually add sifted flour (the new enriched Globe "A1") until dough is stiff enough to be kneaded smooth and elastic. Let rise until doubled. Divide into fourths. Roll each fourth into a round shape 1/4 in. thick. Spread with melted butter; cut into six or eight pie-shaped

pieces. Roll from outside towards center. Butter tops; let rise until doubled; bake in hot oven (425 deg.) about 20 minutes.

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## COOKS' CORNER

By Josephine B. Nichols

### Braised Stuffed Heart

- 1 beef heart or
- 2 veal hearts
- salt and pepper
- 3 tablespoons fat
- 2 tablespoons chopped onion
- $\frac{1}{2}$  cup chopped celery
- 2 cups fine bread crumbs
- $\frac{1}{2}$  cup hot water
- 1 bay leaf
- 1 cup hot water

Wash heart thoroughly in warm water. Remove all fibres and veins; make pocket for stuffing. Dry heart. Sprinkle with salt and pepper. Lightly brown onion and celery in fat; add crumbs and seasonings; mix well. Add  $\frac{1}{2}$  cup hot water. Stuff heart with this mixture; sew or skewer opening. Roll in flour. Brown on all sides in hot fat. Add one cup hot water, and bay leaf. Cover closely, and cook gently on top of range or in a slow oven (300° F.) until heart is tender, about three hours. Vegetables may be added last half hour to cook with heart.

### South American Noodles

- 1 six-ounce package large noodles
- 1 pound ground beef
- 3 tablespoons fat
- 4 tablespoons flour
- 1 cup grated carrots
- 1 cup grated turnips
- $\frac{1}{2}$  cup grated onion
- 2 teaspoons salt
- $\frac{1}{2}$  teaspoon pepper
- 2 eighteen-ounce cans tomato juice
- $\frac{1}{2}$  cup grated cheese

Cook noodles in boiling, salted water until tender. Drain. Brown ground beef in fat. Add flour, salt, and pepper. Mix. Add grated vegetables and mix well. Pour tomato juice over mixture; cover and simmer twenty minutes. Serve on hot noodles. Top with grated cheese.

### Whole Wheat Raisin or Date Bread

- 1 cup sifted enriched white flour
- 1 cup sifted whole wheat flour
- 2 teaspoons baking powder
- $\frac{1}{2}$  cup sugar
- 1 teaspoon salt
- $\frac{3}{4}$  cup chopped dates or raisins
- $\frac{1}{2}$  cup chopped nuts (walnuts)
- $\frac{1}{2}$  cup evaporated milk
- $\frac{1}{2}$  cup water
- 1 egg
- 2 tablespoons melted fat

Sift flour; add baking powder, salt, and sugar. Add whole wheat flour, dates or raisins, and nuts. Mix well. Combine milk and eggs; add to dry ingredients. Add shortening, mixing only until all flour is dampened. Turn into well-greased loaf pan. Bake at (350° F.) for one hour. Makes one loaf.

### Raised Orange Muffins

- $3\frac{1}{2}$  cups sifted enriched white flour
- $1\frac{1}{2}$  teaspoons salt
- 1 cake compressed yeast
- $\frac{1}{4}$  cup lukewarm water
- 1 cup strained orange juice
- $\frac{1}{3}$  cup sugar

- 2 tablespoons orange rind
- $\frac{1}{4}$  cup melted shortening

Sift flour; add salt. Dissolve yeast in lukewarm water. Combine orange juice, sugar, and rind. Add yeast mixture and mix thoroughly. Add dry ingredients and beat. Add shortening and mix well. Drop by spoonfuls into well-greased muffin pans. Cover and let rise in a warm place, until very light, about  $2\frac{1}{2}$  hours. Bake in hot oven (425° F.) twenty minutes. Serve hot. Makes  $1\frac{1}{2}$  dozen.

### Sunshine Fruit Salad

- 1 package gelatin (pineapple flavor)
- 1 cup boiling water
- 1 teaspoon salt
- 1 tablespoon lemon juice
- $\frac{1}{4}$  cup grapefruit juice
- $\frac{1}{4}$  cup cold water
- $\frac{1}{2}$  cup grapefruit sections
- $\frac{1}{2}$  cup orange sections

Dissolve gelatin in boiling water; add salt, fruit juices and cold water. Chill until mixture begins to thicken. Fold in grapefruit and orange. Pour into moulds and chill until firm. Serve on lettuce garnished with grapefruit sections and slices of avocado. Serve mayonnaise.

## Here's How—

### WOULD YOU LIKE A FREE VICTORY GARDEN BOOKLET?

READING about Victory gardens (see pages 135, 146, 169) has given you plenty of ideas about starting one of your own. But much as many of you would like them, not knowing how to make a successful one may deter you from starting. If you would like some really tested help, send to us for a copy of the 84-page booklet, "Have a Victory Garden," which will be sent to you through our offices. Simply address your request to *The Improvement Era*, 50 North Main, Salt Lake City, Utah, and be sure to give your full name and address for us to return the booklet to you.

### SOME FREE BOOKLETS ON BAKING ALSO AVAILABLE

HOMES are coming into their own again, and baking is going to be "looking up." Wouldn't you like to have some tried and true new recipes to give new interest to the breads and cakes you set on your table? Write to us, and we shall send out two new books, which will whet your interest in "the staff of life." Write for them by name, *The Bread Basket*, and *Cook Book*. Write your full name and address on the card or in the letter, and send to us, *The Improvement Era*, 50 North Main, Salt Lake City, Utah—and the books will be yours shortly.

Note: Send your requests for garden booklet on separate cards or on separate sheets of paper from your requests for baking booklets.



## STRANGE AWAKENING

(Concluded from page 149)  
off. I think I owe her that much."

Helen was silent. Their indifference hurt her. Their grandparents had been pioneers, had sacrificed everything for the gospel; and now, their descendants wouldn't go even a few blocks to church. She was afraid there were more like them—too many. If she could only shake them out of their indifference, awaken them to what they were missing.

THEY were half-way home when Helen said, "Girls, you know Mrs. Prouse, Hannah Prouse? Of course you do; her little girl Ann used to be in the same room with Marilyn and John at school. Ann has a rheumatic heart and has been confined to her bed for about six months. I bought her a paint book and crayons while I was downtown today. I thought maybe it would cheer her up and help pass the time. Come in with me while I leave it, won't you? It will only take a minute."

Inside the neat little home everything was clean and inviting, but the air was tense. Mrs. Prouse was visibly worried, her face marked with anxiety.

"We can't stay long—just stopped in to inquire about Ann and leave this little remembrance," said Helen cheerily as she placed the package on a small table near by.

"What's the matter, Mrs. Prouse?" inquired Marge. "You look so worried—is Ann worse?"

"No, it's not Ann. It's—my husband—haven't you heard? Everybody else has!" She dropped her head in shame and swallowed hard to remove the lump in her throat. "He has been arrested!"

"Arrested?"  
"Yes, you see, he is an 'alien.' He neglected to get his citizenship papers; oh, he intended to, but he kept putting it off. For a while he worked late at night and couldn't go to school. He could have studied at home and prepared for the examination, but he didn't. There was no excuse, he just kept delaying. Ever since he came to America, he considered himself a citizen—he often said he was a better citizen than some that were born here. And he is a good man, honest and true to this country."

"Sometimes, we don't look ahead," said Helen softly. "We can't see what the future will bring."

"It costs \$7.50 to register and get your papers," said Mrs. Prouse,

"and you know how we all are about money. We have a dozen places for it, if the matter isn't urgent—and it didn't seem urgent. But look what this waiting, and good intentions, have cost us!" Here she broke into sobs.

Helen rose, crossed the room and put her arm tenderly around the woman's shoulder to comfort her.

"Don't cry. I won't believe it's as bad as you think. You're weary from waiting on Ann, and naturally this is upsetting to you, but I'm sure they'll let him go in a day or two. The government is just being cautious."

"No, they'll probably send him to the Dakotas; that's where they are sending them all. It may be years before we see each other again!" She twisted her handkerchief nervously, which was now wet with tears that had left her eyes red and smarting.

"He'll lose his job, and it's the best one he ever had. No doubt we'll lose our home—we've worked so hard and saved for it, and it means so much to us," she pleaded. "The children will be shunned," she said shaking her head sadly. "We'll be put on relief—I never wanted charity! What a price neglect demands and fools must pay!" she sobbed, as she covered her face with her hands.

As they started for home, Marge and Nancy looked at each other questioningly. Did this sad plight of Mrs. Prouse have something to do with them? How colorless, compared with this, did their shopping excursion of the morning seem now. New hats—a lift? Here was a lift of the kind they really needed. Here was something maybe they could do. Already blood was tingling—and with a single thought.

As they parted at Helen's home, Nancy said, "Helen, give me a ring when you're ready to go to Relief Society Tuesday. I want to go with you."

"And—how'd you like to call for me?" said Marge.

## Patriotic Suggestion

No Traveling As Usual

SPRING wanderlust is apt to aggravate the traveling situation. Unless we will take to the idea of staying put, the government will have to step in and take a firm stand in the matter of bus and train tickets. Picnics in the backyard may not provide a change of scenery, but they do save railroad fare, and keep the family car in shape for more important business.



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2 eggs - 1¼ cups sugar  
2 teaspoons Mapleine  
1 cup flour, sifted  
¼ cup rolled oats  
1 cup raisins - ½ teaspoon salt  
1 cup chopped walnuts

BEAT eggs. While still beating add the sugar and Mapleine. Combine remaining ingredients, add to egg mixture. Beat well. Drop by teaspoonfuls onto a paper lined cookie sheet. Use wrapping paper and do not grease. Bake 8 to 10 minutes in moderately hot (400°F.) oven. Cool slightly, turn paper and cookies over, wipe paper with damp cloth. Makes 30 cookies.

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## Let's Grow a Victory Garden

(Concluded from page 135)

Calla lilies	15
Irises	12
Gladioli	100
Chickens	40

### Ducks

A natural spring with 50 goldfish

We bought \$8.45 worth of seeds, and this was the 1942 harvest from the little more than one-third of an acre:

Asparagus	30 lbs.
Rhubarb	10 lbs.
Radishes	16 bunches
Beets	5 bushels
Carrots	15 bushels
Onions	1 bushel
Stringbeans	16 lbs.
Potatoes	21 bushels
Corn	25 dozen
Cucumbers	25 dozen
Lettuce for all summer	
Cantaloupes	30
Peas	10 lbs.
Dry beans	15 lbs.
Squash	36
Spinach	10 lbs.
Tomatoes	16 bushels
Peppers	35
Peonies, approximately	400 dozen
Currants	30 lbs.
Gooseberries	15 lbs.
Cabbage	33 head
Raspberries	10 cups
Peaches	5 bushels
Apricots	2 bushels
Walnuts	4 nuts
Eggs	350 dozen

Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat.—Genesis 1: 29.

## To the Editors of Collier's

(Concluded from page 136)

porting the real substance of these interviews as they had a right to expect from an accredited representative of one of the nation's largest and most influential magazines.

Much more could be criticized in Mr. English's article, but the chief criticism of practically all Salt Lakers with whom I have discussed this matter is that it is cynical, insinuating, insincere, misleading, and not worthy of a publication like *Collier's*.

Just one more point—the purported remark of the "Private from Flatbush" whom Mr. English supposedly "last saw" at the Playdium wherein Mr. Flatbush (the private with the ulcers) moaned, "More pretty dolls than Coney Island even. But do they make with any sense? All the time they're calling me a Gentile yet!" is an old and worn-out saw . . . an interview that most likely did not occur except in the imagination of Mr. English.

Sure, *Collier's* sold a few extra copies of their December 12th issue by this article . . . but they didn't make friends in Salt Lake City.

## Problems of Today

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—also fifty favorite stories

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## SAM BRANNAN

(Continued from page 151)

brought only the vanguard as far as the eastern banks of the Missouri River. From there back to Illinois the Saints were strung by thousands along rutty wagon trails and temporary camps. President Young already faced the grim necessity of wintering his famished, ill-clad hosts of Israel in as forbidding a wilderness as ever greeted the brawn and temper of man. Now came this call for the best of his sorely needed menfolk. No wonder the matter was pondered tearfully and prayerfully.

After their conference with Allen, President Young and the council concluded wisdom lay in acceding to the call, no matter what sacrifice might be entailed. Accordingly, a meeting was called at Council Bluffs to lay the matter before the people. After Captain Allen had suitably addressed the Saints regarding the momentous undertaking, President Young spiritedly urged the Saints to enlist. In his manuscript history, he explains it thus:

I addressed the assembly; wished them to make a distinction between this action of the general government and our former oppressions in Missouri and Illinois. I said, the question might be asked, is it prudent for us to enlist to defend our country? If we answer in the affirmative, all are ready to go.

I proposed that the five hundred volunteers be mustered and I would do my best to see all their families brought forward, as far as my influence extended, and feed them while I had anything to eat myself.<sup>1</sup>

On July 11, Colonel Thomas L. Kane arrived at Council Bluffs and lent friendly efforts toward recruiting the Mormon army. Brigham Young and Heber C. Kimball in behalf of the venture returned to Mount Pisgah to acquaint the brethren there with the plan. Just before reaching this wilderness camp, they intercepted Jesse C. Little, who in turn made known to them his efforts in behalf of the Mormon people while in Washington, and clarified President Polk's attitude and reasons for this call upon the Saints.

On his return to Council Bluffs, Brigham Young went at the task of raising this army with grim earnestness. An American flag was hoisted to a tree mast. Under it, the enrollment took place. In three days the muster-rolls were filled. Captain Allen, as acting colonel, took over command in the name of the United States of America.

It was a motley-looking army, but it was composed of good men, of brave men—as history so amply testifies. To kiss a wife or a mother good-bye, in the midst of a grim wilderness—knowing that that wife or that mother must drive an ox team, pilot a wagon loaded with every cherished family possession across the savage-infested American plains—was a sacrifice both heroic and reckless. Flour barrels were empty

when the Battalion marched away. And a poignant reason why these ragged men marched was the assurance that their pay as common soldiers might provide food and sustenance for those loved ones they left in the wilderness of the Omaha hills.

"There was no sentimental affection at their leave-taking," says Colonel Kane. True to the Mormon policy of leavening the tragedies of life with sustaining strength, a gay ball was tendered the departing brethren. Observed Colonel Kane:

A more merry dancing rout I have never seen, though the company went without refreshments and their ball room was of the most primitive kind. (A "bowery" with Mother Earth for a floor.) To the canto of debonair violins, the cheer of horns, the jingle of sleigh bells, and the jovial snoring of the tambourine, they did dance! None of your minuets or other mortuary processions . . . but the spirited and scientific displays of our venerated and merry grandparents, who were not above following the fiddle to the Foxchase Inn, or Gardens of Gray's Ferry, French fairs, Copenhagen jigs, Virginia reels and the like forgotten figures executed with the spirit of people too happy to be slow, or bashful, or constrained. . . .<sup>2</sup>

ON July 20, 1846, the Mormon Battalion commenced its grim march. Without arms or accoutrements, sleeping under the stars, the ragged brethren swung south through the hostile state of Missouri. After many exciting adventures, after a considerable number of them (including Colonel Allen) had contracted malaria, they finally arrived at Fort Leavenworth on August 1.

In the year 1846, Fort Leavenworth was the farthest military outpost of the American nation. At the time of the Battalion's arrival, word had just been received that General Kearny, then advancing west to California, already had successfully taken Bent's Fort and Santa Fe. But the main arsenal was Leavenworth. Here the Mormon Battalion received its tents, ordnance, food supplies, and five hundred stands of arms. More immediately important to the brethren was their first issuance of pay.

Under terms of enlistment, Mormon soldiers were to receive the standard infantry pay of seven dollars a month. In addition, a clothing allowance of three dollars and fifty cents a month, or forty-two dollars for the year's enlistment, was granted them. This allowance was paid in advance at Fort Leavenworth. Majority of the Battalion's enlistees had loved ones back in the Camp of Israel, most of whom were in destitute condition. Agreeing among themselves to make the grim march to California in the clothes they had worn as

(Continued on page 168)

<sup>1</sup>Kane, *The Mormons*, p. 80.  
<sup>2</sup>Ibid.

<sup>1</sup>History of Brigham Young Ms., II, pp. 4, 5

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**LEAST  
CROWDED**  
travel times  
are

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MONTHS**  
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**MID-WEEK DAYS**



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## SAM BRANNAN

(Continued from page 167)

they left Nauvoo, the greater amount of this clothing allowance was secretly dispatched to the Pioneers on the Missouri River to alleviate the distress made doubly imminent by the necessity of winter-quartering the Saints in Iowa. This money, so desperately needed by the Battalion members, and so unselfishly tendered the Saints in their darkest hour, provided the means which kept the very life in Brigham Young's band of valiants throughout that ghastly winter of 1846-47. By such heroism did the Mormon Battalion earn its right to be called the "ram in the thicket" for Mormonism.

With Colonel Allen desperately ill, the Mormon soldiers now began wondering when their march westward might be resumed. But on August 12, their beloved commander, from his sick bed, ordered the march begun. He promised to overtake them following a few days' rest and recuperation.

On the 23rd of August, Colonel James Allen was dead. The Mormon army, then nearing the borders of the Arkansas, received the news of this misfortune with pained sorrow and uncertainty. The tolerant, kindly Allen, throughout that strenuous march from Council Bluffs, had imperishably endeared himself in the hearts of his Mormon charges. The service conducted in memory of James Allen, in Garden Grove near the Arkansas, speaks eloquently of the genuine regard with which the Battalion held him.

But now they were without a commander. Elections were held. Captain Jefferson Hunt, of Company A, was chosen and sustained by unanimous vote. Unfortunately, no sooner was this matter settled to the brethren's satisfaction, than a Lieutenant A. J. Smith, of the Second Dragoons, arrived from Leavenworth. Major Horton had ordered him to succeed Allen as Battalion commander, and in a rather high-handed manner he proceeded to do so.

It was vain for the Mormons to protest. Smith declared that Captain Hunt, even though the choice of the Battalion, was not a regularly commissioned officer of the United States Army. Until his commission was approved by the War Department, Hunt was powerless to receipt for the government property already in possession of the Mormon troops. Only a regularly commissioned officer could command an American fighting corps, Smith argued—and he had been ordered to that command. The Battalion's woes had their real beginning that day.

WITH Lieutenant Smith had come Dr. George B. Sanderson, who was to serve throughout the march as Battalion surgeon. He proved an immediate and lasting scourge. Malaria had made alarming inroads upon the health

of the brethren. For days and weeks many had been forced to accomplish their daily tasks in burning fever and quaking chills. Following the counsel of President Young, the power of the Priesthood had been constantly invoked by "laying on of hands," and herbs and mild foods were the established curatives. So far, with faith and endurance, the five hundred men had loyally continued to plod forward. Dr. Sanderson, however, had little credence in the efficacy of faith and herbs. Calomel and arsenic were the army's curatives for sick men. With the harsh and unrelenting Lieutenant Smith to back him up, Dr. Sanderson lost no time in pouring his violent potions down the throats of the protesting Mormon soldiers.

Every day, throughout that long and bitter march, all men showing least signs of illness were lined up, and forced to "jim along joe" to the medical wagon of Dr. Sanderson. There, amid the doctor's torrent of wild oaths, the brethren were forced to abandon their spiritual credo and swallow the near-lethal concoctions poured so generously from the Battalion's communal "old iron spoon." Forever after, Dr. Sanderson and his iron spoon became the Battalion's symbol of all that was evil, intolerant, and cruel.

Nor was the arrogant, abusive Lieutenant Smith loved any the more. Under his merciless drivings the Battalion marched—sick, bewildered, unhappy—through the long, weary days of heat and dust. From Leavenworth, after crossing the Kaw River, they followed the route pioneered earlier in the year by that staunch friend of the Mormons, Colonel Alexander Doniphan. He, with his company of Missouri Dragoons, had now reached Santa Fe. The Battalion's route continued up the Arkansas River as far as Fort Mann, where the first crossing was made, and from thence it followed the "Cimarron Route" westward.

Lieutenant Smith, profanely contemptuous of the sick brethren and the "family rear guard" which hampered the marching speed of the corps, decided to separate the Battalion from the weak and dependent "sluggards" who no longer could increase pace under his tyrannical verbal lashings. On September 16, at a point somewhere west of the later settlement of Dodge City, Smith ordered the twelve or fifteen families, who in wagons were trailing the Battalion, to separate themselves from the command immediately and proceed under direction of Captain Nelson Higgins to Pueblo. There were protests over this "division," but in the interests of the army as a whole, the procedure undoubtedly was sound and logical.

Lightened considerably by this weeding-out process, Smith now drove his army relentlessly forward. But, under

the salivating process of Dr. Sanderson's liberal dosage of calomel, the alkali dust of the desert, the lack of water, and the miserable food provided, the sick men grew steadily worse—and the well men sank to a state of unutterable physical exhaustion.

By early October the condition of the men had become alarming. Rather than grant them the recuperative blessing of rest, Smith grew increasingly impatient to get the army to Santa Fe. The men, already physically depleted by the Nauvoo expulsion and the hardships of Iowa, were far from the proper physical trim necessary to undertake a grueling foot-march of two thousand miles. Stock and wagons they had brought as commissary equipment, like themselves, had commenced the journey in Illinois—not Fort Leavenworth. Consequently, they were certainly not of the best. Instead of consideration and sympathy for this condition, Smith drove the men to the limit of their physical endurance. When it became apparent, despite oaths and threats, that many no longer could withstand the abusive pace, he split the Battalion into two divisions—the "sick" and the "well." This seemingly arbitrary act utterly broke the hearts of many of the brethren. They had pledged themselves before their God to stand one with another to the end.

On the 9th of October the Battalion's "well" division limped into the once-Mexican stronghold of Santa Fe. The men were weary and bitterly discouraged. Under their sufferings it seemed even God above had hidden his face. To their bruised feet, their anguished souls, it seemed they had marched the grim earth, not months—but years. And oh, the countless weary steps yet ahead—before their California goal could be reached!

But as they plodded up the dusty streets of this ancient town, cannon from the roof-tops suddenly commenced to boom a cheery salute. One hundred hearty blasts shook the town before the Mormon soldiers grounded arms. Colonel Alexander Doniphan, Missouri's noble friend of the Prophet and his people, had not forgotten. And in that humble presidio, America paid its first tribute to that strange army of sacrifice. Quickly the hearts of the brethren stirred from gloom. Aches of body, hunger of belly, were forgotten in the cheers that frenziedly broke from Mormon lips.

Three days later, when the "sick" division limped up the same street, the united Battalion was made happy with the promise of a full week of body-comforting rest. But more important, their anguished prayers had found an answer. They were promised a new commander.

(To be continued)



# MELCHIZEDEK PRIESTHOOD

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSE, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

## Stake Committee

### Food Shortage

"AMERICA's farmers will be forced to cut vegetable acreage twenty-five percent in 1943 unless 'unexpected sources of manpower and machinery are made available,'" warns H. D. Brown, secretary of the Vegetable Growers' Association of America. Other men of national importance have sounded similar warnings. Therefore, emphasis should be given to the necessity of every quorum having a garden, however small it may have to be. Steps should be taken immediately to secure, rent, or lease the necessary ground for the garden. (See pp. 135, 146, 164)

## Quorum Officers

### Utilize Initiative—Launch Projects

INVITE the suggestions of the members on worth-while projects. Don't be afraid to do something different in this activity. By using quorum initiative you may discover heretofore unthought of projects which would work out happily for the group.

## Personal Welfare

### Value and Use of the Individual Record Card File

SECURING the cards, filling out of one for each quorum member, and possessing a completed file for the quorum is not an end in itself.

The most complete and accurate file, preserved in a perfectly safe place but left unused, would be of no value. The card is an instrument for use, a tool. But it is a very valuable and effective tool when put to its maximum use.

The file should be available and put to use at every weekly council meeting of the quorum presidency. As the presidency considers the welfare of each individual quorum member, the information on the card will suggest appropriate action. To illustrate:

If the card shows that a member is in need of economic help, then there is a problem to be referred to the Personal Welfare committee. Should the card further show that the quorum member has had special training as a carpenter, there is a suggestion as to how the Personal Welfare committee might proceed to assist him.

Should the card show that the member is not engaged in a Church activity, a problem is presented—with reference to this member—for the Church Service

committee, and should be referred to it. Should the card show under "Capabilities for Church Service" that the quorum member was a trained teacher, an avenue in which he might be given activity is suggested, and reference made perhaps to the Class Instruction committee.

A study of each quorum member in the light of quorum standards, as revealed by the information on the card and in connection with the fields of activity of each of the four quorum committees, as published on pages 730-1 of the November *Era*, 1942, will suggest desirable action for one or more of the committees in the case of almost every quorum member.

## Class Instruction

### Outside Reference Material

THE lessons for April concern "The Saints in the Rocky Mountains," and this suggests consideration of the influence which the Prophet Joseph Smith exercised not only in the great western movement but also, in other subsequent Church movements that were to be carried out under Brigham Young's direction.

In this connection the following view from an outsider may be of interest. It is from the *Curtis Courier*, a commercial advertising journal published in St. Paul, Minnesota, by the Curtis 1000 Inc. The brief article is as follows:

### THERE'S POWER IN A GREAT FAITH

When you need encouragement to help you complete some difficult task, take time to read the story of the founding of the Mormon Church. Joseph Smith may have been an uneducated man, but he had a burning faith that triumphed over obstacles that would have killed weaker men. He also had the power to compel other people to believe in him, to suffer for their faith, to undergo heart-breaking hardships, to accept persecution, disease, even death. Joseph Smith demonstrated the power of mind over matter. Things and people responded to the commands of his dynamic will. The great state of Utah is but one of the monuments to his creative energy, even though Brigham Young did the actual work. Impossibilities became possibilities at the touch of his magic. Ideas, he proved, are more powerful than armies.

## Church Service

### Ward Teaching

THE prime duty of the Church Service committee is to encourage and inspire activity in Church work among quorum members. An important activ-

ity often neglected throughout the Church is ward teaching. Thorough and efficient ward teaching is necessary to insure proper safeguards in the Church.

It is a calling of responsibility which rests upon the Aaronic and Melchizedek quorums of the Priesthood. Capable and reliable men should be available for this important service when called for by the bishop. All quorums of the Melchizedek Priesthood can participate in it and supply teachers who are qualified to perform this activity. A well-organized quorum will be prepared, at the request of the bishop, to do a part of the ward teaching. It often happens, however, that quorum members need conversion to the importance of ward teaching before they will act in this capacity. Quorum members should bear in mind that as ward teachers they are under the jurisdiction of the ward bishop.

The Church Service committee is charged with the responsibility of keeping alive the interest of quorum members in this vital work. The Church functions very largely through the Priesthood and relies upon quorum members to carry forward its program and "to watch over the Church always."

Many Latter-day Saints find it necessary to shift from stake to stake during the war period. They will be neglected unless ward teachers are regular and systematic in their visits.

## Social & Miscellaneous

### Organize for a Victory Garden

IT is not too early to organize for summer agricultural projects. For obvious reasons every quorum that possibly can, should find a plot of ground and plant a victory garden. No matter what other types of projects you already have, plant a garden also. It is a war need. Select an aggressive chairman and then take further definite steps to promote the project.

### Projects Offer Social Value

MANY indirect values should result from quorum projects, provided the social committee is constantly on the alert. For example, a garden, besides having an anti-famine value, gives quorum members an unusual opportunity for developing fellowship while working side by side informally. A third benefit for office workers is the physical exercise that comes in this service. Better health is an additional reward. (See pp. 135, 146, 164)

## IS THIS LEGALIZED SABOTAGE?

(Concluded from page 148)

ent national emergency. Pearl Harbor has added its testimony to similar disasters of the past, and that testimony is that all the best equipment in the world can never substitute for responsible manpower—clear-headed, physically fit, and morally sound. And yet alcohol, which destroys manpower in billion-dollar doses annually, continues unrestricted to undermine our national vitality. While we spend billions willingly to make ourselves strong, we spend other billions unwittingly to keep us weak. Experience elsewhere has demonstrated tragically that a house thus divided may not stand.

If democracy is to be strong it must demonstrate its ability to create a strong citizenship. France failed and now lies under the dictator's heel. She had her Maginot Line and her "invincible army," but these without physical and moral stability meant nothing. Her fate was already sealed as the farseeing editor, Payot, wrote in 1925, "Alcoholism under the indifferent eyes of the authorities is indeed destroying our nation. . . . I solemnly affirm that from now on one might inscribe on the windows of all the public houses in France the fateful words: *Finis Galliae*."

On the other hand, while France blindly increased her liquor consumption, Germany was steadily erasing the retarding effects of both alcohol and tobacco from her manpower. Reflecting the awakening which was accompanied by strong narcotic regulation the German Association of Neurologists and Psychiatrists wrote:

The Association feels duty bound to declare that the custom of drinking and the advertising of the many kinds of beer are a great menace to the health of the population. The drinking of liquor and also of beer, even in such quantities not ordinarily considered intoxicating, lessens personal resistance to all kinds of disease, shortens life, and produces crime and accident.

Such statements were supported by the Ministry of Health and other state officials who warned against narcotic dissipation of German manpower and pointed out that the fight against liquor, as well as against tobacco, was a fight to strengthen national defense. The government Bureau for Control of Alcohol and Tobacco included in its program the protection of minors against both products, total abstinence in face of special responsibilities, control of advertising with representation of spirits and tobacco as "health products" forbidden, increase in production of non-alcoholic drinks and establishment of centers for their low-cost distribution, education of the public to the dangers of alcohol and special emphasis on healthful living for youth. Abstinence became a basic principle in the Nazi Youth Movement.

All this our enemy was doing to strengthen her manpower and protect

her youth while we were reading the American brewers' exulting chant,

Millions not now users. . . . Here is the greatest opportunity for profits. . . . Here is a chance for brewers to cultivate a taste for beer in millions of young men.

Radical changes are being wrought in American life. Individual and corporate adjustments are made willingly to the all-out war effort. No sacrifice is held too great for the preservation

## NO-LIQUOR-TOBACCO

We urge all those interested in the no-liquor-tobacco campaign to read the most excellent and timely article "Is This Legalized Sabotage?" by Gustive O. Larson, beginning on page 148 and concluded on this page.

of democracy. But if democracy encourages seeds of disintegration, as it did in France, wherein lies our gain? Democracies must breed strength for their own well-being and their preservation. If some corporations producing real essentials are asked to adjust their programs to more direct war effort, why should not others, engaged in production of harmful non-essentials, be cut to fit the emergency pattern? Certainly it would be in the public interest and in harmony with our defense program to prohibit all stimulation of narcotic consumption and let it follow a normal demand. This much achieved in control of high-pressuring Americans into harmful indulgence, the rest might well be left to education.

In these channels of legislation and education lie promising possibilities for lessening of America's narcotic menace. And as that menace is relieved our national defense will be strengthened proportionately. With reference to legislation for control of high-pressuring the American people into use of injurious products distinction must be made, in the use of the press and radio, be-

tween dissemination of truth and falsehood, regardless of whether the latter be expressed directly or by implication. To mislead the American people with subtle phrases into consumption of harmful products is as much an attack upon our vitals as any form of sabotage with results, at present, equally devastating. Alcohol should no longer be allowed to masquerade in American life as wholesome company contributing to social and economic well-being, but should be exposed and frankly presented to the public for what it is. Instead of soothing, relieving, steadying, bracing, all of which appropriately enough describe the effects of narcotics, the public should be reminded that alcoholic drinks really are narcotic and that their continued use will bring physical degeneration and moral debauchery. The people of a democracy have a right to the facts so that knowing the truth they may at least choose to be free. Certainly the youth of America have as much right to freedom from this evil as the Nazi youth who, ironically, have been the first to throw off the narcotic chains in order to become strong to defeat democracy!

Education in democratic America has no greater responsibility than to lead youth into paths of sound physical, mental and spiritual well-being. While we fight to preserve our freedom, we must make sure that that freedom is not used for our own destruction. Therefore, in face of existing conditions in which only seventy-five cents is spent for education to every dollar expended for use of alcohol, the former should be increased to emphasize the importance of health and public safety in their relation to the use of narcotics. The joy, the power, and the glory of health deserve at least as much attention as is now given by private agencies to deceive the public into physical and moral degeneration.—From *Utah Education Review* of December 1942.

## Melchizedek Priesthood Outline of Study, April, 1943

Text: *Teachings of the Prophet Joseph Smith.*

## LESSON 51

THE SAINTS IN THE ROCKY MOUNTAINS  
(Continued)

4. A westward movement contemplated (332-333)
  - a. Instructions from the Prophet to send a delegation to investigate locations in California and Oregon (Feb. 20, 1844)
    - (1) Areas then included under these names
    - (2) Selection of a company to explore all that mountain country and select a site for a new city for the Saints (*Doc. Hist. of Church* VI:223)
    - (3) To find location where they could remove after completion of temple

## b. Anticipated advantages of this new place

- (1) Where they could speedily build a city
- (2) Have a government of their own
- (3) Get up into the mountains where the devil could not dig them out
- (4) Live in a healthful climate
- c. Prophecy of deliverance of the Saints (Feb. 25, 1844)
  - (1) Within five years they should be out of the power of old enemies
  - (2) Told the brethren to record it
  - d. Memorial to Congress by the Prophet
    - (1) Request that he be empowered to raise a company of 100,000 armed volunteers



- (2) To police the intermountain region and establish colonies (*Doc. Hist. of Church VI:275-277*)
- (3) Delegates sent to Washington to urge its consideration
- (4) Members of Congress affirmed the Prophet had right to lead his people to Oregon to settle, and the government would protect them (*Decline and Fall of Nauvoo*, p. 261)
- (5) Course from Nauvoo westward suggested (*Ibid.*, p. 268)
- (6) Copy of Fremont's map sent the Prophet
- e. Special council organized to consider best policy to secure a resting place in the mountains, or some uninhabited region, where the people of the Church could enjoy liberty of conscience guaranteed by the Constitution (*Doc. Hist. of the Church VI:261*)
5. Prophet's plan for going west (376-378)
  - a. No mercy expected from Gov. Ford
  - b. Joseph and Hyrum chief ones sought by the mob
  - c. Joseph's decision: "We will cross the river tonight, and go away to the West"
  - d. Predicted that if ever taken again they should be massacred
  - e. Hyrum declares the Lord had warned Joseph to flee to the Rocky Mountains to save his life (377)
  - f. Letter from Emma Smith requesting him to give himself up
  - g. Accused by some of the brethren of cowardice
  - h. "If my life is of no value to my friends it is of none to myself"
  - i. They return to their death
6. The twelve follow up the plan (*Doc. Hist. of the Church VII:350, 439, 558*)
  - a. Jan. 7, 1845. The Twelve considered sending a company to California
  - b. On Sept. 9, 1845 the General Council of Fifty resolved that a company of 1500 men be selected to go to Great Salt Lake Valley
  - c. Leaders examine maps with reference to selecting a location for the Saints west of the Rocky Mountains, and read various works written by travelers in those regions

## Discuss:

1. What are the evidences that the region of the Salt Lake Valley was considered as the next home of the Saints before ever they left Nauvoo?
2. Does the home in the mountains possess all the advantages foretold by Joseph Smith?

## LESSON 52

## THE PURPOSE OF TEMPLES

Read *Teachings of the Prophet Joseph Smith*, pp. 90-92, 160, 177, 182, 223, 230, 231, 237, 308, 312, 330-331, 333, 362, 363, 366; D. & C. 38:32; 43:16; 95:8-9; 97:11-13, 15-17; 105:10-12, 18, 33, 38; 109:5-6, 12-24, 27, 35-38; 110:7-10; 124:26-27, 37, 39-41, 55.

1. A place of sacrifice and blessing
  - a. People of God always commanded to build temples (124:39)
  - b. Spirit of unity, liberality, enterprise and obedience exemplified in temple building (231)
    - (1) Tithes and consecrations brought in for the same great object (230)
    - (2) Willingness to comply with

- requisitions of Jehovah
- (3) Ardent desire to do the will of God
- c. Built of most precious materials, hence tithing and sacrifice required (D. & C. 124:26-27; 97:11-12; 109:5)
- d. Blessings to be poured out on the faithful (D. & C. 124:55; 110:8-10)
2. A house of worship
  - a. A temple is for the worship of our God (177; D. & C. 109:16-19)
    - (1) Saints will come to worship the God of their fathers (182)
    - (2) According to the order of His house and the powers of the Holy Priesthood
  - b. Blessings for those who reverence the Lord there (D. & C. 109:21, 24)
  - c. A place of holiness—no unclean thing to enter (D. & C. 97:15, 17; 109:20)
  - d. A place of thanksgiving (D. & C. 97:13)
  - e. A place for solemn assemblies, according to the order of God (91; D. & C. 109:6)
  - f. Those who worship there to be taught wisdom (v. 14)
3. A house of learning
  - a. Where instructions from the Most High will be received (182)
  - b. A place for instruction for all called to the ministry (D. & C. 97:13)
    - (1) To be taught more perfectly from on high and know their duty (D. & C. 43:16; 105:18)
    - (2) To receive a fulness of the Holy Ghost (D. & C. 109:15)
    - (3) To be organized according to His laws
  - c. Where advanced principles and ordinances of the gospel may be taught (308; 312)
    - (1) In resurrection some raised to be angels, some Gods (312)
    - (2) These things revealed in a holy temple prepared for that purpose

## Discuss:

1. What blessings come to those who sacrifice, as did the Saints in Kirtland, to build a temple?
2. Show that a temple is a place for worshipping God.

## LESSON 53

## THE PURPOSE OF TEMPLES (Continued)

4. A place of endowment with power from on high
  - a. Elders to be endowed there with power from on high (D. & C. 38:32; 95:8-9; 105:10-12, 33, 38; 109:22, 35-38)
    - (1) Those chosen of the Lord to go forth armed with power of the Lord
    - (2) "Let the anointing of thy ministers be sealed upon them with power from on high"
  - b. Instructed in the principles and order of the Priesthood (237)
5. A house for holy ordinances
  - a. Preparatory ordinances administered at Kirtland (90-91)
    - (1) The ordinance of washing of feet for official members only (D. & C. 88:139-141)
    - (2) A preparatory endowment given (92)
  - b. The complete endowment given (237)
    - (1) Communication of keys pertaining to the Aaronic and Mel-

- chizedek Priesthoods (Cf. D. & C. 124:37)
- (2) The order pertaining to the Ancient of Days
- (3) Plans and principles to enable admittance to Church of the Firstborn
- (4) And to abide in the presence of Elohim in the eternal worlds
- (5) Spiritual things to be received only by the spiritual minded
- c. Other ordinances of the temple (D. & C. 124:39, 40)
- d. No fulness of salvation without receiving all the ordinances (331)
  - (1) "Those last and impressive ordinances, without which we cannot obtain celestial thrones" (372, 363; D. & C. 124:30-33, 35)
  - (2) Worthiness required (333)
- e. Saviors on Mount Zion
  - (1) Baptism for the dead (223)
  - (3) Receiving all the ordinances for our dead, the same as for ourselves (330)
    - (a) Every man who wishes to save his father, mother, brothers, sisters, and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordinations, washings and anointings, and receive all the keys and powers of the Priesthood and the same as for himself (363)
    - (b) Not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves (366)
- f. Hearts of children must turn to the fathers, living or dead, to prepare them for the coming of the Son of Man (160)
- g. Saints have not too much time to save and seal themselves, their dead, and their posterity, before the earth will be smitten (330-331)
6. A house of God
  - a. Dedicated to the Lord that: (D. & C. 109:12-13)
    - (1) His glory may rest upon it
    - (2) It may be sanctified, consecrated and made holy
    - (3) His presence may be continually there (D. & C. 124:27; 97:15-16)
    - (4) All entering may feel His power
    - (5) Acknowledge it as His house, a place of holiness
  - b. A temple is accepted of the Lord and named for Him (D. & C. 110:7-10)
  - c. Keys of the Priesthood revealed therein (D. & C. 110; 124:41)
  - d. These things always governed by the spirit of revelation (237)

## Discuss:

1. Explain how a temple is a place for instruction in advanced principles and ordinances of the gospel and the Priesthood.
2. What is the purpose for the ordinances administered in holy temples?
3. Show that the Lord requires each individual ordinance to be administered in behalf of each one of the dead, the same as for living persons.

# THE WORK OF THE SEVENTY

## *The "Apostle" to the Indians—John Eliot*

"I am about the work of God. I need not fear."

IN the archives of the Widener Library at Harvard University is a treasured copy of the first Bible in the Indian language, printed in 1663. The translation was the work of a Puritan minister named John Eliot, who spent thirty years learning the Natic dialect of the Algonquin tongue, which was the language known to most of the Indians of the eastern shores of America. The work of printing was done on a press brought from England in 1639, and was supervised by John Printer, an Indian whom Eliot had taught to speak and write English.

John Eliot was born in the County of Essex, England, in 1603, of Puritan parents. He was educated at Cambridge University and became a proficient scholar of Latin, Greek, and Hebrew. Becoming a non-conformist, he determined to go into "the wilderness of the West," as our fathers spoke of the New World, and landing in Boston in 1630, he was assigned a small congregation of devout English people who had recently settled near the little town of Plymouth. Indians from the forest-wild passed through the town and sometimes came to the church, and it was not long before Eliot determined to give them "the Way, the Truth and the Life." A young Indian boy named Nesutan was taught the Ten Commandments, the Lord's Prayer, and some of the Psalms, and he in turn taught Eliot to recite these same selections from the Bible in the Indian tongue. With his meagre knowledge, the missionary set out on his work among the natives. Going into the forests, he visited the wigwams and talked with the women and children, and in a wigwam of an Indian chief, Eliot held services and explained "why Jesus Christ had come to save the world, and make it possible for all His children to go back to Heaven." At Nonantum, now Newton, Massachusetts, a school was opened for the children, and they were taught to sing and recite the Psalms. Within twenty years, John Eliot built fourteen settlements, organized twenty-two congregations, and trained twenty native preachers from the various tribes. By 1660, he baptized 11,000 converts, who became known as the "Praying Indians." One young Indian took his A. B. degree from Harvard College in 1665.

The "Apostle" Eliot was not only an idealist, laboring with profound and undying zeal to awaken the Indians to a sense of the future life and to prepare them for it, but he was what we would call "a practical man." He obtained tracts of land for his "Praying Indians" and taught them to raise crops and to store food for the winter. He gave them spades and shovels to work with. They fenced their grounds with stone walls, and piled brush around their houses. He secured spinning wheels from Plymouth and Boston, and the women became skillful spinners. "In the winter they carried brooms and baskets to the nearby towns and sold them. In the summer, they took berries, grapes, and fish to the English, and in the autumn, they sold venison, cranberries, and strawberries. Thus in time, the Indian instead of roaming through the woods worked for himself and family."

We feel that the same spirit which directed President Brigham Young in dealing with the Indians also directed the "Apostle" Eliot. In studying the civil government which Eliot introduced into his small Indian towns, we find that in one of these villages the Indians were given tracts of land to cultivate. Trees were planted, fields were sowed with grain, and in building their houses, cellars were dug. In the center was a circular fort, and a large house for public meetings. These houses were built entirely by the Indians, yet most of them preferred their wigwams. "For their

town government," writes the historian Mary Gay Humphreys, "John Eliot divided the community into hundreds, and appointed rulers of hundreds, rulers of fifty, and rulers of ten." The men chose their own town magistrate, who was called the "tithing man," and looked after their good conduct and general welfare.

The Indians were so pleased with their new form of village government, that they asked John Eliot why they could not have a fast-day, as they observed the English had. A meeting and a day of fasting and humiliation were appointed and Eliot writes in his journal "the blessed day was finished and it was considered the first formal act of civil polity among the North American Indians." Where the war-whoop once rang out and the wolves howled was now the home of the "Praying Indians" practicing the peaceful arts of civilization.

Strange how noble customs are preserved through the ages. The old English town government was first described by Tacitus in the first century A.D. and down through the years the Anglo-Saxons have kept it as the ideal democratic government. Eliot understood the system, for it was common to the English civic life. If the reader will refer to Section 136 of the Doctrine and Covenants, and read verse three, he will see how it was adopted for the use of the pioneers when they crossed the plains to Utah: "Let the companies be organized with captains of hundreds, captains of fifties, and captains of tens, with a president and his two counselors at their head, under the direction of the Twelve Apostles."

Eliot continued preaching to the Indians until he was ninety years old, and one of his constant companions was a blind Indian boy whom he taught to repeat chapters in the Bible. One of his biographers calls him the greatest missionary that the North American Indians ever had, and Cotton Mather wrote: "We had a belief that the country could never perish so long as John Eliot lived." The Bible which John Eliot sent to the King of England is now one of the treasures of Jesus College, his Alma Mater at Cambridge; and the latest tribute to the memory of the noted missionary took place on the 204th anniversary of his death, which occurred in 1690. A memorial window was dedicated at Widford in the church where as an infant he was baptized.

Eliot's work was long remembered by the Red Men and the story is told that a band of the descendants of the "Praying Indians" came in 1722 to the home of the Rev. Mr. Peabody, bearing two elms on their shoulders. These they presented to their minister and desired permission to set them out in front of his door as "trees of friendship." The trees were planted and flourished for ninety years.

Many of the elms of Eliot's day are still living, all of which have become identified with the history of the town of Natic. The writer stood one afternoon under an old elm near the margin of the Charles River, not far from the John Eliot monument, and recalls that it was the most magnificent specimen of its kind to be seen anywhere. The old "Eliot Oak" still stands and holds first place in the minds of travelers to South Natic. Sitting beneath its shade one day, the poet Longfellow wrote:

For underneath thy shade, in days remote,  
Seated like Abraham at eventide,  
Beneath the oaks of Mamre, the unknown  
Apostle of the Indians, Eliot, wrote  
His Bible in a language that hath died,  
And is forgotten, save by thee alone.

—L. E. Y.



# AARONIC PRIESTHOOD

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC.

EDITED BY LEE A. PALMER.

## WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY

APRIL, 1943

Text: HOW TO WIN BOYS  
Chapter IV. Feeding the Sheep

### Quotations from the Text:

1. When the master Teacher turns and asks, as He did of a favorite disciple, if we boy teachers love Him, there is the inevitable command that follows our protestations of loyalty and affection—"Feed my sheep!"
2. The reason boy classes are so hard to hold, the writer states boldly, is because teachers have so little to say. You cannot fill a boy's stomach with a small soda cracker. And you cannot fill his mind or his heart (and you want to nourish both) without preparing a *heap of interesting material*.
3. Boys are constantly starved by teachers.
4. Christ tells those who love Him to feed His sheep. And the best food for a growing boy is not advertised in the *Saturday Evening Post*. There isn't a cereal manufactured that can ever mean as much to a boy as *spiritual food*.
5. I find so many conceited teachers of boys' classes. Is it not conceit to come to a class of keen, clever, modern youths who have fine day-school training in up-to-date modern schools and high schools with the assumption that on the spur of the moment you can *think up* enough material to hold the attention of that class?
6. Boys are starved for you!
7. A regal banquet for a *boy's soul* is a long walk with you as his *friend*, more than as his *teacher*!
8. If you would win a boy for Christ, if you would direct his thinking and his dreams, make classrooms spiritual lunch counters, but never neglect the regal banquets of close companionship.

### Helps for the Class Leader:

1. Define spiritual starvation.
2. How do teachers frequently contribute to a boy's spiritual malnutrition?
3. Describe spiritual food.
4. Discuss the following as helps in administering spiritual food:
  - a. Lesson material
  - b. Illustrative material
  - c. Background material
  - d. Decorative material
5. Emphasize the value of friendliness and companionship in "Feeding the Sheep."

## THE AARONIC PRIESTHOOD

*Thirty-sixth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."*

PRESIDING Bishop Wm. B. Preston said he was glad to meet with his brethren. He had often heard of the bishops' meetings of Salt Lake City, and had attended them whenever he had opportunity, and had always heard them highly spoken of. They had subserved the end for which they were instituted, but a more perfect organization of the stakes of Zion now rendered them unnecessary. President Taylor and the Authorities were willing for them to be discontinued and this met his mind also. The business hitherto transacted in them properly belonged to the monthly Priesthood meetings, where full liberty was given the bishops to bring up any business that needed attention in a general way. In regard to his recent calling to preside over the bishops, he felt that if he had had his own will he would not be here, but he did not know that he was any more entitled to his own will in such matters, than He who came not to do

His own will, but the will of the Father who sent Him, and therefore he felt satisfied with what had taken place; and while he did not wish to make any promises, he would say that he hoped always to be found standing in his lot and place, trying to do his duty. He had sometimes felt, when contemplating the onerous duties of a bishop, in which he had had experience since 1857, that it was a thankless office. Paul said, "He who desireth the office of a bishop, desireth a good thing." The speaker said he sometimes felt like adding, "and a good deal of hard work." But God had always blessed him in trying to magnify his office, and in this was the secret of every bishop's success and the enjoyment of his calling.

He showed the necessity of keeping up with the times, as Bishop Hunter used to say, and with the changes and improvements which would come about continually in the growth of the Kingdom of God under the counsels of His servants in authority. He cited an illustration often used by President George A. Smith, who compared the growth of this work to the growth of a stalk of corn. "What is that?" one might ask, as the tender blade shot up from

(Continued on page 175)

## SEVEN TEACHERS, GRANDVIEW WARD, GRANT STAKE HAVE 100% QUORUM MEETING ATTENDANCE RECORD FOR 1942



Left to right: Standing, LeRoy W. Johnson, quorum adviser.  
Back row: Kent J. Worthen; Dale O. Hansen; Thomas M. Irvine, quorum secretary; Kay E. Shelton, quorum president.  
Front row: G. Calvin Glazier, Douglas R. Mallory, C. Robert Jensen.  
At the beginning of the year quorum adviser, LeRoy W. Johnson, offered any member of the quorum attending all Priesthood meetings during the year a combination Book of Mormon, Doctrine and Covenants, Pearl of Great Price. His quorum members took him seriously, and the seven members in the above photograph qualified for this special gift. When Brother Johnson caught his breath, he repeated his offer for 1943, and already his quorum members are "signing in" for the rare.  
Bishop J. W. Iwick and counselors recognize a "boys' man" when they see one. Congratulations to them and to Brother Johnson, together with the quorum members who have established these commendable records.

# WARD TEACHING

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

## ESTABLISH TWELVE-YEAR RECORD IN WARD TEACHING VISITS



JAMES KONE      GEORGE A. KELSON

IN this column of the January, 1943, *Era* there appeared an account of the eight-year ward teaching record of Brothers John Nielsen and G. H. Southam, Naples Ward, Uintah Stake. These faithful brethren wanted "to know whether any teachers in the Church can submit a better record."

The challenge was answered when an account of a monthly ward teachers' visit for a period of twelve years was reported to the Presiding Bishop's Office. According to the report, James Kone and George A. Kelson in the above photograph have not failed to make their monthly visit in twelve years. These brethren labored together for four years in the Pleasant Green Ward, and for eight years in the Spencer Ward of the Quirrh Stake.

Brother Kone will be eighty years old in October, and Brother Kelson was seventy-three in February.

It is safe to assume that ward teachers who devote themselves so faithfully have found the real joy to be experienced in this important assignment. This is as the Lord intended it.

Undoubtedly, Brother Kone and Brother Kelson have endeared themselves to all with whom they have had contact. They would hardly have served so long and so faithfully if they had not had the vision of their responsibility in this calling.

## WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . (D. & C. 84:106, 107)

### SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
  - a. With your neighbors and associates?
  - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
  - a. As a member  
Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions?
  - b. As an officer  
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

## Ward Teachers' Message for April, 1943

### TEMPLE MARRIAGE

THE full purpose of marriage cannot be determined by time, except in the eternal sense. Marriage "until death" is not in harmony with the recordings of God's will.

To the Latter-day Saints, marriage is a sacred institution. The family unit with father and mother, sons and daughters, bound together forever in the new and everlasting covenant is the Lord's own order of marriage.

Holy temples are provided for solemnizing the sacred vows of the eternal marriage covenant. Within their hallowed walls there is an atmosphere and influence signally appropriate for the exchange of eternal marriage vows.

Children born under the new and everlasting covenant are heirs to blessings far beyond human understanding. Our Heavenly Father would be happy indeed if more of His sons and daughters could be born into the world under this sacred covenant.

Let there be serious consideration given this subject in all Latter-day Saint homes. Young men and young women should be taught to look forward to their marriage in the temple. Members of the Church married outside the temple should be encouraged to prepare themselves to go into the temple and receive the blessings attendant upon marriage for time and all eternity.

In the words of President Heber J. Grant, "... the fact that many have not been and are not now privileged to enter into the temple marriage covenant ... will by no means serve as an acceptable excuse for those who could have done so.

"The blessings and promises that come from beginning life together, for time and eternity, in a temple of the Lord cannot be obtained in any other way. Worthy young Latter-day Saint men and women who so begin life together find that their eternal partnership under the everlasting covenant becomes the foundation upon which are built peace, happiness, virtue, love, and all of the other eternal verities of life, here and hereafter." (*Gospel Standards*, p. 153)



# MUSIC

## To Make Preludial Music Effective

By Alexander Schreiner  
Tabernacle Organist and Member,  
Church Music Committee

ANYTHING that contributes to the beauty, dignity, and impressiveness of the sacrament service is greatly to be desired. Outside the temple, the sacrament service is the high point in our Church worship. It is here that we maintain our contact with the body and membership of the Church, that we unite in prayer and song, renew our faith and covenants, hear and rehearse sermons about God's plans for us, are reminded of our duties and responsibilities, pay our tithes and offerings, have our infants blessed, and confirm those who have been baptized.

Preludial music is intended as a gentle suggestion to the congregation that this is no ordinary meeting, but is a sacred service. Happy is the organist, and happy also is the sensitive soul in the audience, when this reminder is successful.

But the prelude is not always thus effective. Our Church musicians have pleaded repeatedly that some solution be devised for the problem of the disregarded prelude. Our organists wish either to be excused from the duty of providing preliminary music, or they want to have some reasonable regard given to it, for it is a most irksome task to be required to add additional sound to an already existing confusion. The question arises at such times, shall the prelude be played loud in an effort to mask out the room noise, or shall the prelude be played softly and therefore inaudibly? There appears no reasonable solution to such an alternative. One caustic critic has said that when a congregation fails to heed the strains of preludial music, it is wiping its muddy shoes on the weavings of sacred music.

Let us consider the remedies. The general music committee of the Church

feels that the music prelude can be made a success through the cooperation of the choir director, the organist, and the presiding officer. These three must agree together as to the value of the prelude as a call to worship for those who have come to God's house. Then, during the prelude, it is highly desirable that at least two presiding officers, speakers, or other brethren be seated quietly near the pulpit. The choir likewise, together with the director, can be ready in their seats, so that a good example is set by all those who sit before the congregation.

Perhaps the prelude should be very short. Two or three minutes may suffice for a sociable and active people such as we are. It is not the length, but the effectiveness which is important. Also, over-much music, when not attended to, dulls the senses.

Let us make an effort to try this plan. Let there be cooperation among the choir director, the organist, and the bishopric. We feel certain that a devotional prelude can set the pitch for dignity and impressiveness in the sacrament services. The prelude is the call to worship.

## Bountiful First Ward Choir

ONE of the cheeriest music organizations in the Church is found in the Bountiful First Ward choir, South Davis Stake, shown below.

Wilford Keddington, the choir leader, reports the following: "I believe that a conductor should be so kind and patient with the choir members, and should endeavor to make the practice time so interesting and happy, that the members will come to the rehearsals without reminders. I also believe that the choir should have the support of the bishopric. We have that support here, and the music which we present on Sundays is certainly appreciated. We have an organ prelude preceding every sacrament meeting. We have a social every month with games and refreshments. The choir is well organized."

At the recent stake conference, this choir was present at both sessions with fifty members. Rehearsals are on Wednesday evenings.

Bountiful First Ward is eighty-two years old, and its chapel is one of the oldest in use in the Church today. Evan Taylor is bishop; J. Everett Nelson, choir president; Laraine Hoacke and Fern Sessions, organists; John Call, librarian. In addition, there is a committee in charge of socials. These choir members not only worship in song on the Sabbath day, but also enjoy fellowship in happy times spent together. This is as it should be.

## Aaronic Priesthood

(Continued from page 173)

the soil. "That is a stalk of corn," would be the reply. Some time would elapse and the single blade would have grown into a stalk with several large leaves hanging to it. "What is that?" the same person would ask. "That is a stalk of corn." "Impossible!" the querist would retort, "I know what a stalk of corn is, and this does not resemble it a particle." After a while the silk tassels would appear and the ears come forth, as the stalk continued to ripen, and unless the observer kept pace with the changes which growth and ripeness would bring, he would be completely left in the background, as was the case with those who failed to realize that the course of God's kingdom is onward and its progress never-ending.

The bishops should not assume too much labor themselves, and try to be bishop, priest, teacher, and deacon all at once, but should divide the labor and give every man a chance to magnify his calling. Every quorum should be complete and in active working order, not alone to lighten the labor, but to get young men into the harness early, that they might grow up in discipline, form steady habits and be useful. It was not nearly so easy to break in a wild horse, five years old, as it was to take it when it was younger and more easily controlled. The humble, faithful deacon who magnified his office was more honored in the sight of God than the high priest who did not honor his calling.

(To be continued)

COUNTIFUL  
FIRST  
WARD  
CHOIR



Ten members of the choir were absent working in defense plants at the time this photograph was taken

## "...And I Survive!"

From Archibald F. Bennett, secretary of the Genealogical Society of Utah, comes an item of rare interest—a letter from the parish minister of Bethnal Green, England, received in reply to a request for a search of his parish registers. Modest in statement, it nevertheless portrays vividly the constant peril to the records and to their keepers and expresses the eager desire, born of gratitude, to render service.

The Rectory  
Hereford St.  
Bethnal Green E.  
(England)

My dear Sir:

I was interested to receive your letter but regret I cannot help you. St. Matthew's Church, Bethnal Green, in the diocese of Loran, was burned out September 1940, but fortunately all the old church vessels and relics of the early eighteenth century were saved—including the well known Beadle's Staff ('The blind beggar of Bethnal Green' as mentioned in the ballad). The people formed a living chain during the bombardment, and we passed all we could rescue from hand to hand to the adjoining Rectory where, although it caught fire, was a place of safety. All the marriage and baptism registers were saved, but on the instruction of the Archbishop they were put in chests and sent to Somerset House in the custody of Registrar General, and I gather that in company with thousands of others they are safely stowed away.

The walls of the old church and bell-fry are still standing and possibly a year after peace we shall rebuild, and when the safes are again in position we hope to reclaim our registers and then I may be able to help you, if you write again and I survive!

There is no need to send a fee. Keen eyes and willing hands will search the registers. We are mindful of all you kindly folk did for us in our hour of trial and if we can demonstrate by genealogy, the blood ties which do exist between our people as well as those of culture and the spirit, we shall be amply repaid.

Believe me, my dear sir,

Yours very truly,  
(Signed) F. W. Ferrars

P.S. Bethnal Green of course is rich in Huguenot tradition and some of our registers are devoted to that community's history. You probably know of the Huguenot Society of London.

## Salt Lake Temple Jubilee

A letter sent recently to stake chairmen by the Genealogical Society of Utah contains an announcement and an appeal of Church-wide interest. Excerpts follow:

"On April 6, 1943, occurs the jubilee of the dedication of the Salt Lake Temple, the fiftieth anniversary of an event of worldwide importance. Its significance extended even beyond the present world and brought rejoicing to the countless hosts of the spirit world.

"The fitting observance of this occasion provides an excellent opportunity to stimulate renewed interest and increased activity in genealogical and temple work. . . .

"With the approval of the First Presidency the Genealogical Society will be allotted the time of the sacrament meeting on either March 28 or April 11, whichever is not designated as Fast Sunday, for the presentation of a jubilee program. . . .

"On April 6 we are planning to have presented over KSL a dramatic sketch of the striking events in connection with the building and dedication of the Salt Lake Temple. . . .

"Ascertain whether every Latter-day Saint home in each ward possesses a proper family record; if not, try to have one commenced. If the family does have a record, endeavor to have them bring it up to date. . . .

"Make this anniversary a time of finding records of new ancestors and having names available for temple work in the same spirit as did our families in the anticipation of the temple dedication in 1893. . . .

"Inspire all to make it their aim to do as many temple ordinances for their departed kindred as they possibly can between now and the date of the jubilee. . . ."



Top: David Mokualima, chairman of the Molokai excursion to the temple at Laie, and Bessie Makekau and Robert Makaiwi, assistants.  
Bottom: Saints and missionaries who made the excursion.

## Excursion by Air

SAINTS OF MOLOKAI FLY TO LAIE  
TEMPLE

By Elders Kent Baggs and Richard Madsen of the Hawaiian Mission

BEFORE the war, inter-island steamers connected all points of modern Hawaii and travel was unrestricted. Now things are different. One must fill out a printed questionnaire, and there must be legitimate reason if he is to receive authorization to travel—and he must journey by air.

Saints on Molokai felt exceedingly fortunate, therefore, when they were able to charter a special plane for a Thanksgiving excursion to the temple at Laie on the island of Oahu. Thirty-four made the trip—their tenth annual excursion. They made their first crossing ten years ago on a pineapple barge.

Brother David Mokualima preceded the group to Honolulu to make the necessary arrangements.

At Laie, Molokai Saints were permitted to use part of the old Lanihuli Mission home, now an army emergency hospital, as living quarters.

In true Hawaiian hospitality, the Saints of Laie provided poi and other foods for their brothers and sisters of Molokai. The two missionaries laboring on Molokai, Elder Rex E. Richards and Elder Edward Barnes, lived with the group during the one-week stay at Laie.

The work accomplished by the group was admirable. The company attended five sessions. Although most of the work done was for the dead, a number of sealings of husbands to wives and children to parents were performed, and a recent convert received her endowments. On Friday, the day after Thanksgiving, no temple sessions were held, but the brethren planted potatoes on the Church Welfare farm at Laie while the sisters helped launder the temple clothes and clean the temple. Then on Saturday the temple work was climaxed by two very inspiring sessions that filled the rooms of the temple to capacity.

Sunday morning the group attended the Laie Ward Sunday School services, then later in the afternoon a special testimony meeting in one of the rooms of the new Oahu Stake tabernacle.

It was with a determination to repeat the excursion a year hence that the Saints of Molokai bade farewell to the Saints and missionaries of Oahu as they boarded their chartered plane to return to their homes on the "friendly isle of Molokai." The Saints in Hawaii fear not, for they are determined to find favor in the sight of the Lord. Temple work in Hawaii shall go on.



# MUTUAL MESSAGES

## EXECUTIVES

### All Out for Victory

THAT an M. I. A. party can retain its dignity and beauty and still conform to present war-time regulations was evidenced at the East Jordan Stake Gold and Green Ball, held January 5 in the Union amusement hall. An "All Out for Victory" theme was effectively executed. A lovely table was presided over by wives of the stake presidency. \$150.00 was netted through the sale of war stamps. Mothers and fathers having three sons or more in the service were presented with war stamp corsages and boutonnières. A floor show added further to the patriotic program. The climax of the evening came with an impressive dance demonstration and the unfurling of the American flag.

## CULTURAL ARTS

### Music

THE question has been asked many times, "Shall we sing secular songs preceding the scriptural reading at the beginning of the M. I. A. weekly meetings?" It is true that the present M. I. A. song book does not contain any sacred songs. It is made up of material for purely recreational occasions. The opening exercises for the M. I. A. Tuesday evening sessions as now outlined are spiritual in nature. The opening song should be in keeping with this atmosphere and therefore should be a well chosen hymn. The *Sunday School Song Book* and *Latter-day Saint Hymns* contain approved Church hymns.

### Speech

#### The Speech Festival—April Fifteenth

As the time for the Speech Festival draws nearer, more concentrated planning and preparation are necessary. Grapevine publicity as well as forehand announcements in classes and general M. I. A. meetings will clear the way for a most enjoyable evening on April fifteenth.

First of all, have you held the Speech Clinic recommended on page 169? If not, are you planning to do so not later than March fifteenth? It will be necessary for executives, speech directors, and class leaders to work together on the festival. It is after all in the true meaning of the word—a feast, a speech feast—a celebration on the achievements in speech and story during the year.

The clinic is to be similar to drama try-outs—where possible participants will be placed and evaluated for the festival. It is assumed that volunteers will already have registered with the speech directors.

The clinic should in reality be the pre-festival preparation meeting. Before the night of the event, all participants should meet and have a rehearsal—which not only lends dignity and importance but also promises a well-organized and praiseworthy exhibition.

All numbers should be brief and good in delivery.

The sample program on page 170, *Executives' Manual*, will work out very well. However, leaders should feel free to change, or delete, or initiate any original ideas.

If the panel discussion is used, the following topics may serve to stimulate your thinking:

What can Latter-day Saints do to help win the war in our own unique way?

What about the peace after the war?

Family life in war time

Ways and means of holding church during war time.

Shall one marry during war?

Educating for a changing world?

The place of religion in a world at war

Love thy neighbor as thyself.

Also use story telling as a part of the program—stories that are living in a community—that were born there. Every village or town has its legends and stories which could form the basis for most interesting and worth while stories. It is the responsibility of M. I. A. to keep such unique history alive through story telling.

Excellent music as variation will add to the pleasure of the evening. However, the program should be kept within the time limit if it is to be enjoyed by everyone and long remembered.

Good luck—and along with your own fine ideas be sure and read Festival plans on pages 169 and 170, *Executives' and Community Activity Manual*.

## M MEN

### M Men Basketball Tournament

PREPARATIONS are under way for the

All-Church Inter-Division Annual Basketball Tournament at Salt Lake City, March 10 to 13. As usual the games will be played in the Deseret Gymnasium. Many of the officials who have carried on the tournament in the past will be there to greet the teams from the different parts of the Church. Some faces will be missed, as a number

of the men who have helped in the past are now in the armed forces. That will of course be true of many of the players. In compensation, however, there may appear some players who have been on the floor in years past but were overtaken by the age limit. Under the new rules it is possible for men over twenty-five to play, provided the exceptions are agreed to by the ward, stake, and division officials and by the M Men committee of the general board. The Mutual Improvement authorities and the public generally will welcome these fine young men from all parts of the Church. They have won universal approval by their fine appearance and playing and even more their sportsmanlike conduct and their upright living.

### Do Not Use Explorers

INFORMATION has been received from several sources that the M Men have drawn on the Explorers for basketball material for practice and for ward and stake contests. This is not in harmony with the plans of the general board as it tends to break up Explorer work. Permission was given for the Explorers to play basketball among themselves with a shortened period between quarters and careful supervision. Practice can be more dangerous than the games themselves, as time may be forgotten in practice. The danger is certainly increased if the boys are practicing with men of greater strength and endurance. We therefore urge you to permit no Explorers to play or practice with the M Men.

The following instructions need to be repeated:

### BASKETBALL RULES TO BE OBSERVED

Word comes to the M Men committee that some wards feel that on account of the emergency there will be a loosening up of the rules published in the *M Men Handbook*. Notice is served on all that such will not be the case. Seventeen-year-old boys will not be allowed to play even though there may be a scarcity of men eighteen or over. If men who have reached twenty-five are to be used on the team, they must be made eligible according to the rules laid down on page 31 of the *Handbook*. Besides all general rules as to attendance and conduct that all M Men must observe, these older men must have an application for exception submitted for them in the regular way for approval to ward, stake, and division officials and the M Men committee of the general board.

It is very embarrassing to have players turned down after they arrive for the tournament. Please note that all matters of eligibility should be settled now.

(Continued on page 178)

(Continued from page 177)

## GLEANERS

ONCE again the general Gleaner committee is happy to bring to Gleaner Girls and leaders throughout the Church reports of activities, accomplishments, and projects which have come into the general offices in the past few weeks.

The Gleaners of the Lovell Ward, Big Horn Stake, must have anticipated the temporary dearth of M Men, for as long ago as October, 1941, they began a program to keep them busy and happy until the boys come marching home again. The highlights of their report are as follows:

A ward Gleaner chorus was organized. They met every Sunday evening for an hour's practice. By the following Christmas they were prepared to give an evening's program and presented "The Miracle of Zarahemla." The presentation was so excellent that invitations came from other wards, outside organizations, and the radio station at Powell, Wyoming. The program for the following summer (1942) was expanded to include book reviews, music appreciation, discussion of religious topics, personal hygiene, and makeup. The program for each evening was kept a surprise to all but those participating and this seemed to bring excellent attendance. The finale of that summer's

activities was a concert given by the chorus and the presentation of a mosaic on the life of a Gleaner. (If any group wishes an outline of the mosaic part of their program it may be obtained by writing to the General Office, 33 Bishop's Building, Salt Lake City.)

Gleaner project in the Cottonwood Ward, Big Cottonwood Stake:

A list of all the M Men in the service is placed in a conspicuous place at all M. I. A. gatherings, also a box in which members may place contributions. When the donations total the price of a year's subscription to *The Improvement Era*, the names of all the boys are placed in a bowl and the subscription is sent to the one whose name is drawn. A star is then placed by his name on the placard and donations begin again. Everyone seems anxious to get a star by every boy's name as soon as possible.

The Glines Ward of Uintah Stake reports an attendance of ninety at their M Men and Gleaner banquet—a remarkable number for a small ward. Donations of food and service made it possible to use money collected for the banquet to buy subscriptions to *The Improvement Era* for every boy in the ward now in the service of his country.

Congratulations are extended to the Woodland Ward of South Summit Stake on being the first ward in 1942-43 to bind the Gleaner Sheaf.

The Gleaners of the Twenty-seventh Ward, Emigration Stake, eager to for-

ward the basketball activity of the M Men and their joint social program last fall joined the M Men in putting on an old-fashioned ward carnival to raise the necessary funds for suits for the boys, etc. The affair was a grand success and besides bringing in the needed money created a spirit of enthusiasm and cooperation that is carrying through the year. Class work has been a greater success because of it as well as the weekly firesides and other activities.

Share your successes with others. Send reports to the general Gleaner committee, 33 Bishop's Building, Salt Lake City.

## EXPLORERS

### Boys Meet Girls

DURING October the Junior Girls entertained the Explorers at a "backward party." Many of these parties were held and were highly successful. During April, the Explorers should return the favor. Since most of these spring socials will be held on the second Tuesday evening of the month, Explorers should begin at once to lay plans for the affair. All arrangements and details for the party should be made and carried out by the Explorers as far as possible.

The following general suggestions might be helpful:

### Invitations

Work out some attractive idea to invite



THE TEN DAUGHTERS OF BROTHER AND SISTER JAMES NIELSEN, SPANISH FORK, UTAH

From left to right: Caroline, Kathleen, and Lois Nielsen, of Spanish Fork; Mrs. Joseph E. Creer, Maywood, California; Lola and Fay Nielsen, Spanish Fork; Marden Broadbent, Roosevelt, Utah; Mrs. William J. Johnson, Jr., and Mrs. J. Paul Jones, Spanish Fork; Mrs. Jay Strong, Springville, Utah; Sister James Nielsen, Spanish Fork. There are also four living sons: Lynwood Nielsen, La Ver Nielsen, and J. Ross Nielsen, Spanish Fork; Mark Nielsen, Mesa, Arizona.

Every member of this outstanding family is active in the Church.



all girls of the Junior department. The invitation might be in the form of verse written on a tree-leaf-shaped cutout, and delivered to the home of each Junior girl.

#### Program and Games

Table games provide much fun and an opportunity to mix the group. A variety of games could be selected to be played by groups of four around each table. At a given signal the losers move to another table game. Games suitable for such an arrangement include: Spoof, Junior (played like "Stung" with a letter on each face of a cube of wood), Beans in a Bottle, and Ring Toss. (See Chapter VII, *Recreation in the Home* for other games.)

The theme of the evening might also be an April Fool party, for which suggestions may be found on page 113 of *Recreation in the Home*.

Don't forget to sing. Use popular songs and those in the M. I. A. song book.

Ideas for simple refreshments may also be found in *Recreation in the Home*.

## JUNIORS

THE Junior committee of the general board is gratified with the success of this year's Manual lessons, *Today and Tomorrow*, and with the expressions that come from Junior leaders throughout the Church.

Each lesson unfolds truths which are of inestimable value to the Junior Girls.

The two lessons for March are so rich in spiritual values, that we hope that through their consideration, the leaders and the girls will get the full import of them, and that their faith in God and in His Son will be greatly increased, and that they will have a fuller appreciation of the blessings of the Sabbath day.

To make the Lord of hosts our friend will bring peace to our souls in spite of the raging conflict that may be going on in the world.

It was this friendship with God which gave Abraham great confidence in the future and enabled him to live above the world, knowing that the Lord's promises would be fulfilled. The same was true of our beloved Prophet Joseph Smith, who enjoyed such close communion with God that he was able to endure trials, hardships, and persecutions.

This continued communion with God gave him a higher wisdom than that taught in schools, and the Lord gave to this unlearned youth, knowledge according to his need, and he continued to develop through this "Fellowship with Deity" until his knowledge and fine judgment won the admiration and wonder of his associates.

Joseph Smith taught his followers that it is every human being's privilege to lift his eyes to God and obtain inspiration and every good gift from Him through obedience to His laws.

And so by this sublime example of our Prophet, you Junior Girls, through

this higher friendship and close fellowship with God, may attain to great heights.

"Love Him and keep Him for thy Friend, who, when all go away, will not forsake thee, nor suffer thee to perish at last."—Thomas à Kempis.

The Sabbath day should be one of special and particular devotion. The Lord blessed it and sanctified it and set it apart and consecrated it.

Dr. Lowell Bennion in the lesson, "One Day in Seven," has pointed out so many desirable and important things to do on this day, that if the list is followed there will be no time left for forbidden and unprofitable activities.

Let's follow these suggestions and make this a hallowed day.

#### The Junior Festival

Now comes the night to lay aside serious things and have a real fun-fest.

Early and definite plans should already have been made, with the theme chosen, committees at work, and toastmistress selected.

We hope you have a Junior chorus ready to participate. Ask the speech director to help the toastmistress and girls in giving their parts on the program.

Let's have loads of fun and let's keep it cultural and high toned.

#### Question Box

THIS will be the last night scheduled for the use of the Question Box.

During the current year the girls will have had many questions arise in their minds that may bother them, some on religion, and many on other things. Especially is this true right now, with the many new problems that arise as a result of the war. Invite the girls to take advantage of this fine medium for getting information, and be sure to give them authoritative and correct answers.

## SCOUTS

SCOUTMASTERS are reminded of the Special Honor certificate to be awarded in the spring to Scoutmasters of L. D. S. troops who accomplish certain specified aims. The purpose of the certificate is to articulate the objectives and ideals of the L. D. S. Church regarding boys of Scout age with the Scouting program of the Boy Scouts of America.

The Scoutmaster who fulfils the aims suggested for the certificate award will also be a more effective leader of Scout boys, and will undoubtedly better serve the aims of the Church in instilling ideas of correct living into the minds of L. D. S. boys. Its importance and purpose stand far above the award,

which is merely recognition to the man who performs properly. We think, however, that the award will be a recognition worth receiving.

The principal requirements for the award are set forth in a leaflet distributed last fall through Scout executives. A brief summary of the requirements follows:

#### 1942-43 PERFORMANCE CHECK SHEET

- 1. Boy Leadership Program**  
I have met with the bishopric in the regular meetings of the ward Boy Leadership committee and have carried out my part of the Church program to reach all boys . . . . .
- 2. Churchwide Campaign for Non-Use of Liquor and Tobacco**  
I have used all the material in the *Supplement to Scouting in the L. D. S. Church* to teach and persuade Scouts against the use of liquor and tobacco. . . . .  
(a) I have definitely promoted the acquiring of this merit badge by all eligible Scouts in my troop and have succeeded in having at least a majority of those who are eligible qualify. . . . .  
(b) I have especially studied the sections dealing with liquor and tobacco and used this material in my troop program. I have had a personal conference with every Scout on this subject. . . . .
- 4. Carry-On Exercises**  
(a) I have used the "Carry-On" exercises as printed in the booklet entitled *Carry-On Exercises*, as published by the general board of Y. M. M. I. A. one or more times this year. . . . .  
(b) I have made regular contacts with the Primary officers to keep in touch with boys who are about to become Scouts. . . . .  
(c) An assigned Scout from the troop assists in training the boys in the Primary for the Tenderfoot test. . . . .
- 5. Reading Course Book**  
*Lincoln by Lucy Foster Madison.*  
(a) I have read this book. . . . .  
(b) At least 25 percent of the Scouts have read this book. . . . .
- 6. Theme Project**  
I have used the lessons on the theme project as given in the *Supplement*. . . . .  
(a) I used lesson one. Date: . . . . .  
(b) I used lesson two. Date: . . . . .  
(c) I used lesson three. Date: . . . . .  
(d) I used lesson four. Date: . . . . .
- 7. Camping**  
I have followed the instructions regarding the proper observance of Sunday in camp. . . . .
- 8. Advancement**  
I have made sure that all Scouts have been checked before advancing from rank to rank in the requirement of duty to God. . . . .

Check sheets may be obtained from your Scout executive or by sending to the General Board Offices of the Y. M. M. I. A., 50 North Main St., Salt Lake City, Utah.

District commissioners should obtain a supply to give their Scout leaders.

Check sheets must be filed at the General Board Offices, 50 North Main St., by May 1, 1943, for the 1942-43 award.

(Concluded on page 180)

(Concluded from page 179)

## BEE-HIVE GIRLS

ALL reports received from the field indicate that although so many normal contacts for leadership assistance have been curtailed, our Bee-Hive groups are well up to the standard of other years. These are some of the methods now in use:

1. A close relationship between stake and ward workers has been maintained through the use of essential telephone calls and mail.
2. Ward workers have welcomed stake board members where they have been able to visit by walking or bus. At the conclusion of the class period they have held a short meeting to discuss improvements and new ideas for that particular group.
3. Bee-Keepers have used their own initiative and imagination to stimulate new projects and activities. At this time of the year guest leaders who are particularly qualified on the Bee-Hive lessons as well as planned parties break the monotony.
4. Guardian leaders find it wise sometimes to put less stress on wearing the band

and other awards if the girls are more interested in just the guide material and planning their own activities.

What methods have you found particularly successful? We should appreciate your letting us know.

Now is the time to start planning for Swarm Day and Bee-Hive week. Suggestions may be found on page 12 in this year's supplement as well as pages 24-25 in the *Bee-Keeper's Handbook*. You will note a suggested theme is outlined for the occasion when the awards are to be made. At the time this was printed, we believed we would be holding it on a Sunday evening. However, this will not now be possible. You will, therefore, adapt it to a week-day occasion. We hope you will use your initiative in adapting the one or even creating a new program that you feel would be a fitting climax to the year's activities. Our hope is that you will make it the high class, prepared type of program this occasion merits. Let the girls participate in the planning so they will feel it is really their Swarm Day.

As orders are received in the office, we are astonished and concerned with the amount of cash that is enclosed in the envelopes, sometimes enough silver

to make the office have to pay additional postage. Every Bee-Keeper should either send a check or money order as cash may be so easily lost or stolen. If cash must be sent, wrap it securely in paper or place it between cardboard.

We have already informed you as to shortages in a few Bee-Hive supplies. We regret to tell you that we are entirely out of the girls' Bee-Hive pins and will not have any more for the duration. There are still a number of War Service pins available. May we again call your attention to the fact that since the Honey Combs are no longer required of Bee-Hive girls, they are not stocked in the general office; nor are extra pages available.

Some ward Bee-Keepers are ordering honor badges without the signature of the stake Bee-Keeper. The Y. W. M. I. A. office is not authorized to sell any badges without this signature. Therefore, in case there is no stake Bee-Keeper, it will be necessary to have the signature of the Y. W. M. I. A. stake president who is responsible for the Bee-Hive work in the stake.

Watch for Betty-Bee-Useful, the newest addition to our Bee-Hive family.

## ARIZONA RANGER

(Continued from page 153)

"It's a horse and rider coming like the dickens; no one rides that fast unless he's covering trail or trying to get away from somebody."

We rode down a small ravine where the rider was sure to pass. Scrub cedar hid us and he ran right into us.

I pulled down on him, six-gun leveled. "Stop," Erachio and Baltazar had their guns on him too.

He stopped and threw up his hands. I disarmed him, taking his .45 and belt from him; I put them on my saddle.

"Dismount."

He got down, and we questioned him.

"Who are you—what's your name?"

"Jack McDermott."

"You own this ranch?"

"Yes."

"What is that stray horse, lathered with sweat, doing at your ranch?"

"He was just left there."

"Who left him?"

"I don't know."

Clay Hunter spoke, "Oh, yes, you do—talk."

"Well, some men."

"Well, who?"

"The Maris gang."

"How many and what are their names?"

"Well, there are three, Manuel Maris, Pat Gutierrez, and Dinisio Sanchez."

"Did they stay at your place last night?"

"Yes."

"Then you're guilty of harboring outlaws, are you?"

"Well, call it that, but I'd rather feed 'em than fight 'em."

"McDermott," I said, "you've been running a 'Jackson Hole,' or 'hole in the wall,' you're under arrest. So come with us. You're our hostage until I feel you can be released."

I was taking no chances of his riding "cross lots" to warn the rustlers after we left. We took him along. He had no gun, but we watched him closely.

THE trail now led to the southeast, and the country was hilly, covered with scrub cedar, pinon pine, and juniper trees. It was plain though, and we rode faster. Baltazar was in the center of the trail. I was close to him. The others, with the exception of Beek Cojo, who brought up the rear with the pack horses, were placed at intervals of forty-five or fifty yards on either side of us, in a straight line. Now that the trail had grown fresher, we didn't know when we would be fighting, so I gave the posse some training. I took my hat and made a motion toward the ground, which meant to dismount, grab guns, seek cover, and be ready to fight.

When there was any likelihood of ambush from a hill top, I would take Baltazar and cut around the point of the hill to see if the rustlers had gone on. When we had definitely found they had, I would ride to the top of the same hill and motion the others to come. These precautions made the Indians have even more confidence in me.

"A 'Jackson Hole' or 'hole in the wall' was a rendezvous, a hideout, a place of refuge for rustlers or outlaws.

We then rode through draws, over ridges and timber-covered mesas, down arroyos and through little valleys. These small foothills are "feeders" leading to the north of the Mogollon (Mo-go-yon) mountains. We covered fifteen miles more. Our horses were holding up in fine shape. This is a country you never forget—volcanic *malapai* mesas, tall rank grass, turned almost dry before the recent rains, with young green shoots now cropping out, scrub cedar, and juniper standing here and there like raisins in a fruit cake.

Leopoldo, riding on the left wing, crossing a small glade, stopped and motioned us to come over. Here our outlaws had found a yearling steer and butchered it. The hide and other parts they had left were still warm. The Indians put their hands under the hide.

"Snakes, Gila monsters, only one-half day ahead."

Clay nodded, then added, "Seems wasteful, only eating the loin cuts and leaving the rest."

We went on, not daring to cook any of the remaining meat for fear the outlaws had poisoned it. We soon camped for a one-hour rest. The sun was hot. We unsaddled our horses. They drank from the water-hole close by, rolled, grazed, and were much refreshed when we again threw on the saddles.

The outlaws had slowed up. We increased our pace, trotting our horses on level ground and down the hills, dismounting and leading them up the inclines, holding our rifles ready for instant use. Baltazar started an Indian chant in Navajo and the other Indians took it up. In English this is what they



## ARIZONA RANGER

were chanting: "We're on the trail. We know we're right. Our friends will lead us. We'll make a fight."

We camped at six o'clock. We could see the rustlers had no fear of pursuit now because the stolen animals had been allowed to spread out and graze. There was a little spring on the side of a pine-covered bluff at the foot of the Mogollon mountains. "Good water," I said. "Thank heaven for that." Suddenly we heard blasting.

Clay Hunter spoke, "Blasting at the Mogollon mining camp."

"Soon we blast snakes and lizards," said Baltazar.

"Mebbe," I replied, "but not unless we have to. Take them alive, if possible."

"Snakes sell mules at mining camp," from Erachio.

Leopoldo nodded, "No eat without money, sell mules, buy chuck, go on to border."

Just before supper the Indians formed a circle. They began to chant, stepped first on one foot, then on the other, stomping feet in perfect time. Hunter, Clawson, and I were motioned into the circle, and the same words were used: "We're on the trail. . . ." McDermott was not invited into the circle.

We were satisfied we would overtake the rustlers the next day.

NEXT morning the trail slanted to the east, towards the Socorro pass in the direction of the Mogollon mining camp, and was very clear. We trotted our horses on the level ground and sometimes rode at a gallop.

"If we can beat them to Socorro pass, we've got them."

"Trail of snakes and lizards, two hours old," said Erachio.

"The stolen horses and mules are becoming tender-footed and can't be pushed," commented Clay.

We were gaining fast.

"Keep watch," I warned, "Mebbe we'll be fighting soon."

"Socorro pass in view," said Clawson, scanning the mountains.

"Faster. We don't want to stop at Mogollon to recover mules the outlaws might sell to the prospectors."

We spurred our horses. At noon we came to an old abandoned cow ranch that the rustlers had left perhaps an hour before.

We all unsaddled to rest our horses. They grazed. We had no chuck at all. "Noon's over. Let's go."

The tracks and other signs left by the rustlers and stolen mules and horses were very fresh. The outlaws were now following the path of least resistance, going around the edge of the hills, on the softer parts, in the sand, and not over the rocks and up the inclines.

"They're slowing down more," said Clay.

Suddenly we came to a small knoll

overlooking a small valley to the east. I used my field glasses. "There's two houses, one a long stone house, the other probably a dwelling."

I handed the glasses to Baltazar. "Look, my horses—yours too, Erachio." He looked.

"Mine, too," he agreed.

"How many?" I asked.

"All that stoled."

"Good."

We went into a small draw, out of sight of the ranch to lay our plans. We all sat in a circle except McDermott.

"People there, I seed smoke from house," said Baltazar.

I asked them all this question. "Shall we attack tonight or wait till morning?" It was now about six p.m.

"Men not like fight early in morning. Brain cloudy. But me think best we go now," said Baltazar, "before dark."

They all seemed to feel the same way.

"Let's get it over with," urged Clay. "OK, we go before night," I said.

We went to the top of the knoll again. Hunter looked at the house. "Don't see but one of the outlaws' horses; wonder where the other two be." We all wondered the same thing, but we couldn't waste time just thinking, so I gave instructions.

"Clawson, you and Beek guard McDermott and our horses. We'll signal you when to come. Keep out of sight until we motion you to come."

"Careful now," I warned. Then I said, "Now boys, remember what Captain Tom Rynning of the Arizona Rangers used to say, 'One live outlaw is better than ten dead ones,' but protect yourselves. Keep covered by trees and rocks. We'll go down this ravine, out of sight of the houses."

Well, we advanced to within fifty yards of the long house. We stopped.

I said "Baltazar, you and Leopoldo, and Erachio place yourselves on your bellies rifles in hand, covering all approaches to the houses. Stay about ten to twenty yards away from the dwellings. If you hear shots and then see the outlaws running, shoot them in the legs. Understand?"

They grunted assent.

"Come on, Clay, we'll creep to the door of the bigger house." We advanced on the blind, no-window side of the long stone building and sneaked around to the door.

"Any word you want sent to your folks?" Clay whispered. His eyes twinkled. Then he added, "The one who comes in second on the draw might start a young graveyard." His face was serious, but his eyes teased a tight smile from me.

I thought, "Curse such a guy." But I had to grin. Clay certainly could make a man loosen up, just what I needed.

(To be concluded)

**Main Street:  
Western America**



**TODAY** in grocery stores throughout Western America—in big cities and small, in every town and hamlet, and in every crossroads store, you'll find Utah's *own* Morning Milk! For the fame of Morning Milk's *finer flavor* has spread throughout the 11 Western States.

Have *you* tried Morning Milk? Compare its flavor with any other evaporated milk and you'll understand why thousands are switching to *finer-flavored* Morning Milk!



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Utah's *Only*  
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MORNING  
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DR. JOHN A. WIDTSOE'S thrilling  
story of an immigrant mother,  
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**\$1.25**

ILLUSTRATED

# More SUGAR BEETS and more HOME CANNING are Essential War Needs



Never before in the history of the beet sugar industry has the need for all-out production of beet sugar and other energy-rich foods been so great as now.

We need more of these foods for an expanding army and navy. We need them for shipment to our allies and to starving peoples of Europe, Asia, and Africa as they are liberated from the yoke of the Axis. We need them for workers on the home-front who must keep fit for all-out production.

Fortunately for sugar beet growers, and for the nation as a whole, this increased demand comes just at the time when new developments in the industry make it possible for farmers to grow more beets with less hand labor.

These developments include: **Segmented seed** planting which should save one-third to one-half the usual hand labor required at thinning

time; **mechanical cross blocking** which will further save manpower and cut production costs; **field-tested harvesting equipment** which promises important additional economies as fast as manufacturers are able to produce such equipment in commercial quantities.

Moreover, the Federal Government has just announced an incentive bonus payment of approximately \$1.50 a ton for 1943 beets, in addition to the normal benefit payments of other years, bringing the expected yield for 1943

beets of average quality to around \$11.00 a ton, without increasing the cost of sugar to consumers!

These factors should encourage sugar beet growers to an all-out production effort. Many patriotic growers are already making plans to plant more beets than ever before... to help win the war and the peace to follow.



## Home Makers

faced with the rationing of commercially-canned and dried foods for the duration, realize, as never before, the further need for all-out home canning, which will require a larger supply of sugar for home needs.



# Utah-Idaho Sugar Company

Home Office: Salt Lake City

Factories in Utah, Idaho, Montana, Washington, and South Dakota



## George D. Pyper

(Concluded from page 147)

wished to have the opinion of his associates about matters of importance pertaining to the Sunday School work. He would listen always to their suggestions and if they did not make any, he would commonly call for them. Not that he was ready to accept anything that we suggested, but he believed that in a multitude of counsel there is wisdom, and he wanted the benefit of that collective wisdom.

There was no trace in Brother Pyper of the pharisaical disposition so often rebuked by Jesus. While he attended to all the details of the law and the gospel, he never allowed these details to overshadow the great fundamental principles—the major items of the law—justice, kindness, and integrity; in these he was very strong. He recognized the priority of the greatest of the commandments, love of God and love of fellow men; his love of God was expressed in his love and service to his fellows. He was indeed a friend of mankind; his sympathies and helpful actions went out to the poor and the underprivileged as much as to the wealthy and the powerful. Many people knew him as a good Samaritan. People who were in distress, not necessarily connected with the Sunday School organization, often came to his office to seek his counsel, to help them out of their mental troubles, and in many cases financial troubles. When anyone who knew him or knew of him wanted a little financial help and was desperate for it, he would come to Brother Pyper's office for assistance. Brother Pyper would rather make a mistake in giving to a person who did not deserve help than to refuse to give to somebody who did deserve it and who really needed it.

I am sure I speak for every member of the Sunday School Board when I say that we shall always love and esteem Superintendent Pyper. We join his family in mourning his departure, but also in rejoicing for the magnificent life that he lived and the good that he did. I pray that the memory of his personality, his fine spiritual character, may ever be a source of strength to inspire us to higher and better living. I ask it in the name of Jesus, Amen.—From a tribute delivered at the funeral services and appearing in "The Instructor" for February 1943.



## Think What Power Hath Done



Only one thing keeps this scene from being a picture of your wife, your mother, your daughter. It is not a matter of time, for women still are working like this where the original photograph was taken. It is not a difference in land, for this European field is level, with soil much like that in many sections of this country.

The difference between this farm and yours is POWER. Where earth is turned by human muscle, much or most of the muscle is woman's. Where clumsy one-piece wooden plows prevail, travelers tell of the wife teamed with the ox to pull the plow. Wherever work is done the hard way, women and children have to help with it.

Every form of Power has brought its phase of freedom to the farm family. Waterwheels set woman free from grinding flour with mortar and pestle. Tread and sweep powers enabled animals to drive threshers, freed whole families from the flail. Steam power made possible the self-feeder and wind-stacker, did away with dirty drudgery in threshing. Finally came the tractor to lighten labor in field, at farmstead, and even on highway.

In the time it took to grow and harvest an acre of corn 25 years ago, a man now takes care of two acres. While he produced an acre of soybeans then, he produces over three acres now, with wheat nearly four acres, according to University of Illinois farm management records. In beet-growing, manpower has been likewise multiplied in every operation for which machines are used. Future invention will extend the blessings of Power still further for beet growers.

All the glorious advance of American agriculture by the application of Power is fruit of the freedoms which are the American way . . . freedom of thought, of education, of employment, of enterprise. And because the American way gave them Power and machines, one family on the farm now feeds three other families.

In time of peace those other people are free to provide plumbing and pianos, education and all the material blessings in our way of life. In time of war, farm machinery frees men to make weapons and to wield them in defense of all the freedoms of all the people. J.I. Case Co., Racine, Wis.

### Power Changes Beet Growing



With the steady, eager power of his Case tractor this beet grower fits his soil faster and better. His Case planter not only saves time in seeding. It also saves stoop work because it comes closer to dropping single seeds than previously was possible with a simple, sturdy planter. He will do faster, better work in cultivation because his Case three-bar tractor cultivator allows close setting of sweeps and shovels and still leaves extra clearance.

# CASE

SERVING AGRICULTURE *Since 1842* IN PEACE AND WAR

## Wartime

# MENU IDEAS

### From My Table to Yours!

● **Butter Stretcher:** Spread bread with Tea Garden Preserves or Jelly if you're short of butter.

● **Sugarless Pudding Sauce:** Whip  $\frac{1}{2}$  cup top-milk and fold in  $\frac{1}{2}$  cup Tea Garden Preserves. Serve over Chocolate Bread Pudding or Steamed Chocolate Pudding.

● **Marmalade Biscuits:** Just before you put biscuits in the oven to bake, make a small depression in top of each one and fill with a demi-tasse spoonful of Tea Garden Orange Marmalade.

*Culinary note: It takes 8 days of slow-simmering to give Tea Garden Sweet Pickled Apples, Peaches and Pears their delightful flavor.*

● **Supper Suggestion:** Add  $\frac{1}{2}$  cup chopped nuts to your waffle batter. Bake waffles and serve with plenty of warm Tea Garden Drops Syrup.

● **Preserve Omelets:** Omelets with preserves make a delicious dessert, as any French chef will testify. Add Tea Garden Preserves to a fluffy omelet before folding, and dust with confectioner's sugar before serving. You can make delicious Tea Garden Jelly omelets the same way.

*Would you like to have a copy of the Tea Garden booklet, "Entertaining without a Maid"? It's yours on request.*

**Snack Shelf Hint:** Keep an assortment of Tea Garden Preserves, Jellies or Tea Garden Grape Juice on the Snack Shelf. Peanut butter, cheese spreads and crackers belong there, too, handy for snacks, light lunches, school sandwiches.

#### SUNDAY BRUNCH

Fruit Cup with Tea Garden Maraschino Cherries  
Shirred Eggs, au gratin  
Grilled Tomatoes  
Hot Muffins and Tea Garden Orange Marmalade Beverage

#### TEA GARDEN

#### FRENCH-TOASTED SANDWICHES

Make sandwiches using enriched bread and your favorite Tea Garden preserves or jelly, or Tea Garden Orange Marmalade. Dip sandwiches in a mixture of egg and milk (1 slightly beaten egg to  $\frac{1}{2}$  cup milk); sauté in butter until golden brown on both sides. Cut in half and serve at once. Delicious for dessert or for afternoon or evening refreshments.



*Helen Thurston*  
YOUR TEA GARDEN HOSTESS

PRESERVES

JELLIES

GRAPE JUICE

SYRUPS

MARASCHINO

CHERRIES



SWEET PICKLED AND CANDIED FRUITS

SUCH A BIG DIFFERENCE IN QUALITY...

SUCH A LITTLE DIFFERENCE IN PRICE!

## HEARING IS BELIEVING

(Continued from page 145)

As sound takes an appreciable time to travel from the source to the ears, a great many things can and do happen to these sounds. They are absorbed and reflected; and because of the variation in the length of the many reflected paths over which the sound travels, some of the speech sounds arrive too late to be of assistance to the first direct sounds that reach the ears. Instead, these late sounds act as a hindrance and mask the next successive direct speech sound. This type of behavior is not always obvious, but nevertheless is very real. And this multiple reflection or reverberation is common to all rooms in varying degrees. When the difference in the length of these direct and reflected paths becomes great enough, spectacular delayed masking sounds develop which are commonly known as echoes and flutters.

So then, the speech excellence of an auditorium depends upon how carefully the relative quantity of noise and delayed speech sounds is controlled, together with the distribution of noise and the amount of speech energy that reaches the ears of the auditors throughout the seating area.

This control is accomplished by the proper location and contour of reflecting walls to re-enforce the speaker, and, where the room is large, by the use of proper sound amplification and the use of sound absorbent material on walls that cause undue delayed reflection.

The feeling, impression, or mood you have upon entering a room comes through the ear as well as the eye, and is largely the result of previous association. Noise means confusion, quiet is associated with rest and composure. To reduce the noise and create peaceful atmosphere, we use as much sound absorption material as is practical in the foyer. Carpets and upholstered furniture do their part in sound absorption, as well as the acoustic wall materials.

The discipline problem within the classroom is also a matter of acoustic treatment. Just recall your own impulse to sing or whistle in the live, reverberant bathroom, and then how you lost the impulse when you went into the livingroom. What can we expect of boys when they enter a classroom with hard, cement floor, hard walls and ceiling, and wooden chairs. No wonder they give way to yelling, singing! But fill the room with carpet, draperies, hangings, and then plenty of low frequency absorbent material on the walls—and watch that restlessness fade.

How does all this apply to our own Latter-day Saint meetinghouses? Well, we may ask, what is the value of a chapel if you cannot understand and

follow the speaker's message from the pulpit? What is the value of a classroom if children cannot be kept under control because of noisy surroundings? What is the value of the church if you do not have a feeling of reverence and worship as you enter its portals?

The first attempts to correct these defects were the installation of sound amplification systems. And in many cases, this afforded a distinct improvement. However, in some buildings, such as the Grant Stake tabernacle, sound amplification resulted only in minor improvements.

Thus in May 1940, the Church authorities called upon the Radio Service Corporation (owners of KSL) for technical assistance in the field of acoustics.

During the first surveys for sound amplification installations, it was soon discovered that the amplification alone in many cases was not sufficient to clear up the poor hearing condition. For example, the large dome in the Grant Stake tabernacle created so much reverberation that the chapel was almost useless; the Shelley Stake tabernacle, with its high curved ceilings and large end walls, created a condition of disturbing reflection. Sound amplification in these and similar buildings improved them only slightly.

As a consequence of such problems, a general preliminary study was made, and it was found that a large number of our chapel units were acoustically poor and that in some chapels a sizeable percentage of listener space was of little value.

ONE of the first wards to appeal for help in correcting the acoustic deficiencies of their meetinghouse was the Mesa Second Ward, Mesa, Arizona. That this particular chapel should be in need of any type of change or assistance might seem peculiar to the uninformed, for the Mesa Second Ward is a beautiful, comparatively new, Spanish-type building. Yet a survey revealed that the huge flat reflecting surface some seventy feet from the pulpit created a time difference in speech sounds. And this time difference affected about a third of the total seating capacity! That meant that of the four hundred thirty seats, over one hundred of them were inadequate in varying degrees. To overcome this difficulty an absorbent wall surface material was mounted on the end wall, and an excellent sound amplification system installed.

The members themselves give an enthusiastic report of the results. What a joy it was for them to come into their acoustically remodeled building and find that they could hear without straining! And what a delight to the bishopric to see that seats, formerly useless because of their location, were now filling up with members! Little chil-



## HEARING IS BELIEVING

dren could be heard and understood when they gave their two-and-one-half-minute talks. It was also discovered that some speakers with "pale" voices really had a worth-while and interesting message to deliver.

Thus without adding another square foot, the chapel had actually increased in listener capacity. And not only that, but the actual value of the building had been increased. For when a new meetinghouse is planned, the anticipated expenditure, on a "rule-of-thumb" basis is two hundred dollars a seat. This, of course, includes recreation hall and classroom facilities. In the case of the Mesa Second Ward approximately one hundred seats were recovered and made useful—a decided increase in value.

Many other structures asked for and received this acoustic assistance. In some buildings the modifications were small, though important, and in others modifications of a complete and complex type were needed to correct the poor hearing condition.

As the work progressed, it became evident that the old saying "Prevention is better than cure" is certainly true. It was all very well to overcome a fault in an old building; but when these same problems appeared in brand-new

structures, it became clear that definite steps should be taken to insure the acoustic efficiency and expected listener capacity of the building before it was constructed. It was important that immediate attention should be given those buildings under construction, and those being contemplated.

Therefore, it was decided to cooperate along acoustic lines with the various architects who had been assigned to Church building projects. That this acoustic service has been enthusiastically received is evidenced by the fact that to date there have been 107 structures which requested this acoustic advice and service.

From mere installation of a sound system to complete and detailed planning with the architect, we have come a long way, for many and varied are the fields now covered by acoustics. Within our own Church buildings we have utilized the most recent aspects of this comparatively new field of science.

LET us visit the Syracuse Ward meetinghouse, just recently completed. It was planned and built to incorporate a great many new acoustic features.

As we step into the acoustically modified foyer of this meetinghouse, we are

pervaded with a feeling of peace and quiet; the noise and bustle of the outside world drop away like a mantle. Disturbing reflected sounds from the wall surfaces are absorbed or "soaked up" through the use of special surface materials. It is with a real feeling of reverence that we enter the chapel set apart for worship.

This atmosphere is heightened by our being able to walk without clatter and noise down the carpeted aisle. The strains of music played in the chapel are also affected by their acoustic environment. There is nothing brassy or harsh about any of the musical selections; neither is it dead and solemn, or reminiscent of funerals. The music heard in this chapel sounds alive and brilliant and full of lilting melody.

Here, too, we notice that the speaker's message is easily understood. We are able to follow his words even though he drops his voice frequently. Consequently, at the end of the meeting we are not fatigued with the effort of mentally trying to fill in the lost words of the speaker's message. This was brought about by the proper apportioning and placing of the sound-reflecting and -absorbing surfaces within the room.

Going from the chapel to the classrooms, it is easy to march in an orderly fashion through the halls. This long  
(Concluded on page 186)

## Sabotage in your Garage — Arrest ACID!



THE ENEMY'S forced you to rationing. Now he'd make your engine the victim of vicious acid. The mere stopping of your engine always leaves it stuffed with vile fumes and dilute acids—the ever-present products of combustion. And there they stay.

Formerly these sources of corrosion were kept mostly cleared out, because you drove frequently and fast. But now in saving coupons and tires you may not soon use your car again, and you don't make those long speedy runs that maintained normal engine heat a good while, to help drive acids off. That's why harmful leftovers in the cylinders nowadays are serious. But you can combat their dirty work by keeping your engine internally OIL-PLATED.

How? Just change to Conoco N<sup>th</sup> motor oil this Spring. It's made under U. S. Patent No. 1,944,941, covering an added modern synthetic in Conoco N<sup>th</sup>, whose proved purpose is to give inner engine parts their preservative layer of OIL-PLATING. And like the more familiar platings that arrest the attacks of mere water, this OIL-PLATING powerfully tends to arrest acid action...inner corrosion of precious parts that often can't be promptly replaced today. Yet you pay only an everyday price for Conoco N<sup>th</sup>. Change for Spring at Your Mileage Merchant's Conoco station. Continental Oil Company

OIL-PLATES YOUR ENGINE  
**CONOCO** **N<sup>th</sup>**  
 **MOTOR OIL**

## HEARING IS BELIEVING

(Concluded from page 185)

corridor, a common carrier of noises, has been acoustically treated by covering the ceiling with an efficient type of absorbing material so that disturbances are not readily conducted from one classroom to another, and the hall itself is conducive of proper behavior.

There is one classroom that has been specially prepared for boys of adolescent age—a problem age, as every teacher knows! In ordinary classrooms, the walls are hard and smooth, making the room reverberant, which in turn stimulates the youngsters to loud talking and noisy scuffling. In order to discourage this natural impulse, the reverberation in this room has been great-

ly reduced again by covering the wall surfaces with proper sound absorbent. Such treatment simplifies immeasurably the discipline problems of the teacher and enables the students to get more out of the lesson.

The recreation hall has also received attention along acoustic lines. The music for dancing, the needs of drama, and the requisites for talking pictures have been considered, and an acoustic environment provided that meets all these requirements. The dance music is exactly right—rhythmical and lively, but definitely not a noisy blare or din. On drama nights, both the performers and the audience are grateful that the play can be understood; the ef-

forts of the director and cast are more fully appreciated by the audience because the lines can be clearly followed. The itinerant motion picture exhibitor reports that his sound equipment reproduces better in this recreation hall as a result of the exceptional acoustics of the auditorium.

As we come away from the Syracuse Ward, we are impressed with the progressive attitude of the leaders of our Church; nothing is too good for the House of the Lord. Whenever some worth-while development appears which will help us as a people to grow and progress and which will further His work, they do not hesitate to adopt it.

In these last days, the Lord is pouring forth great stores of knowledge to the children of men. He expects us to utilize this new information to build up His kingdom here upon the earth. The field of acoustics is contributing to this end.

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FOOD VALUE!**



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Here's everything you want in bread. Satisfying flavor like the never-to-be-forgotten flavor of real home-made bread! Extra nourishment to help keep you fit! And notice how easily this improved bread slices. With a sharp knife you'll find it no trick at all to get smooth, even, non-crumbling slices.

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Utah's Home-owned Bakery      Founded 50 Years Ago

## Pioneer Diary

(Continued from page 143)

required and many additional things which if not extravagancy, were in fact conveniences.

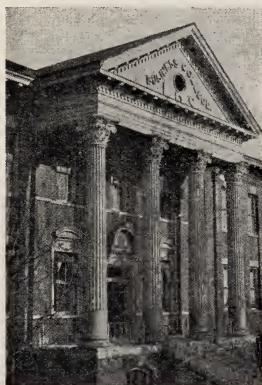
This evening we were very agreeably surprised by Sister Whitney's appearance in front of the buggy where I was seated, eating my supper. I rejoiced much to learn that her family had arrived & were tented close by us, having before this time been separated from all old associates. Just before entering Farmington, finished the cakes which Sister M[arkham] made at Sister Kimball's.

Wednesday, March 4. This morning was usher'd in with the music of the Band, which was delightfully sublime. Stopp'd this day to organize. Bishop Miller's company went on, others were appointed to finish the work he had commenc'd.

I spent some time with Sister Whitney and Sarah A[nn Snow]. Last night dream'd of being in Elder Kimball's mess [i.e., group]. Tho't myself quite awkwardly situated. Just at night Sister Whitney came to our tent expressing much joy in her countenance & said we were all to go together in Brother Kimball's company, the camp being divided into different companies under the Twelve for the convenience of traveling.

Colonel Markham exchange'd the buggy in which Sister M[arkham] & myself rode, & which serv'd me as sitting room & dormitory, for a lumber wagon. Great numbers of the inhabitants of the country were to be seen walking in companies thro' this day, up and down the nameless streets of our magnificent & novel City.

Sister M[arkham] and I took a walk this eve, lost our way—call'd at Amasa Lyman's tent. After a little chat with them, Bro. Lyman conducted us toward home until we came in sight of it,



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Whether you are a beginner or an advanced student, you will find classes adapted to your needs—right now.

Write for information.

**L. D. S. BUSINESS  
COLLEGE**

Salt Lake City



## PIONEER DIARY

which we could hardly have found without a pilot.

Thursday, March 5. Our newly constructed City is razed and the inhabitants thereof take up their line of march—return to the bank of the Des Moines, which we left at a half mile distance, for our encampment. Sister M[arkham] and I are nicely seated in an ox wagon, on a chest with a brass kettle and the soap box for our footstools, thankful that we are so well off.—The day fine. We travelled 2 miles on the bank of the river & cross'd at a little place called Bonaparte. I slung a tin cup on a string, and drew some water which was a very refreshing draught. After crossing the river the road was thro' timber and intolerably muddy, the banks on this side rising almost perpendicularly. The teams had hard work to draw the loads as we ascended hill after hill. Our company, consisting of Pioneers,<sup>1</sup> Br. Markham's and Bro. Yearsley's families, all of whom were attached to Elder Kimball's company of fifty, were only able to go 3 miles after crossing, when we came upon a prairie & encamp'd. The present division of our company was rather awkward. The little boys had gone on

<sup>1</sup>In each company, those who went ahead, clearing roads and establishing camping sites and hiring out as laborers, were known as the "Pioneers," a kind of "task force."

with the cows, we knew not where, but afterwards learn'd that they were 8 miles ahead with Br. Lyman, where most of the Camp had gone. Elder Kimball was  $\frac{3}{4}$  of a mile beyond us and Bishop Whitney  $1\frac{1}{2}$  miles in the rear.

Friday, March 6. We crossed the prairie & join'd the other encampment on a small creek, & uncomfortably muddy but in good company, being directly in the neighborhood of the fifty to which we belong'd.

Saturday, March 7. Left the timber-road, very bad for a mile or more—the weather warm & the ox-teams seem'd almost exhausted. I got out of the wagon & walk'd for the first time on the journey. The face of the country quite broken for the first 5 or 6 miles; the timber principally oak, contrasting very much with the beautiful sugar groves on the Des Moines. After a few miles travel in small openings, interspers'd with strips of timber land, we pass'd thro' several miles of rolling prairie; under better cultivation than any we had seen since leaving Montrose. Arrived at the place of our encampment after dark, tho' not in the dark for the moon shone brilliantly upon our path. 10 or 12 miles this day.

Sunday, March 8. The day warm & fine. Heard this morning of the birth of Sarah Ann's [Smith's] son. Bishop

W[hitney] did not come up last night and the word was for the camp to remain thro' the day. Call'd on Loisa, Emily, &c.; went to meeting, but when Bro. Grant commenc'd his discourse, I understood the citizens had requested the meeting, and concluded it would be for their benefit, & not so interesting to us. Loisa and myself went to Elder Taylor's tent & spent 2 or 3 hours very pleasantly with Sister Taylor, who was laboring under a rheumatic affliction & felt quite disheartened. I told her she must not be discourag'd—could not feel that she would be long infirm—may God heal her!

We went to Col. Rockwood's tent—father Chase quite sick & Clarissa looking disconsolate.

Monday, March 9. Our town of yesterday morning has grown to a City, laid out in the form of a half hollow square, fronting east & south, on a beautiful level, with an almost perpendicular on one side and on the other, a gradual descent to a deep ravine on the west & north. At nine this morning I noticed, but a few rods from our tent, a blacksmith's shop in operation, and everything indicated real life. Not a cooking utensil was idle. Sister M[arkham] baked a batch of eleven loaves but the washing business was necessarily omitted for the want of water, an inconvenience the present

(Continued on page 188)



## ARM CHAIR SHOPPING IS THE WISE WAY THESE BUSY DAYS!

save tires! save time! save gas!

Just write your needs to Margot Manners... she'll keep your family well dressed with the best buys, the best quality to be found. She'll help you make your home more charming, cheerful and comfortable than it has ever been. And all for the cost of a postage stamp and a letter addressed to Margot Manners, ZCMI's efficient Personal Shopper!

# ZCMI

America's First Department Store

## PIONEER DIARY

(Continued from page 187)

location suffers more than any previous one. Had the pleasure of the first interview with Pres. Young since we left the City. Call'd on Sister Taylor and Sarah with her fine boy.

Tuesday, March 10. Rainy all day.

Wednesday, March 11. Rain'd all day—this noon Elder Sherwood ascertained from observations, our geometrical distance from Nauvoo to be 55 and  $\frac{1}{4}$  miles. From the dampness of my lodging, or some other cause—I did not rest much & feel rather indispos'd—took no breakfast, but for my dinner my good friend Sister M[arkham] brought me a slice of beautiful, white light bread and butter, that would have done honor to a more convenient bakery, than an out-of-door fire in the wilderness.

Thursday, March 12. Rainy yet—intolerably muddy.

Friday, March 13. Rain'd some in the night, but colder before morning—quite windy—our tent blew down & with other accidents upset a pail of potato soup which was intended for breakfast, but instead thereof we had coffee,<sup>8</sup> fried jole and "jonny cake." This morning the subject of the fare of the pioneers of our fifty was call'd in question. Heber C. Kimball said a distribution must be made, and inasmuch as they [the "pioneers"] did most of the labor, they should have while anything remain'd. Lorenzo Young said they must eat as he did which was a few slices of dried beef boiled and a quart or two of milk added in which he ate his bread. They said they would do so, but had neither the meat nor the milk. Meat was furnished by some of the cows our mess had divided with them at the large encampment on the other side the Des Moines. Among those who remained behind to finish Brother M[arkham's] job, some are said to remain there yet not having means to come on. The rest that have been left at work having all come up including those who stopped about six miles back to do a job at rail splitting, of which I had not made mention. Sister M[arkham] and I made Mother Whitney and Sarah A. a call in the evening. We heard the melancholy news of the death of the amiable and much beloved Sister Caroline C. Spencer. Also through the medium of letters received from Nauvoo, we learned that Wm. Smith and Geo. J. Adams were gathering on one side and John E. Page in conjunction with Strang on the other, while Orson Hyde advocating the cause of truth in favor of the Church, has baptized Luke Johnson who has gone


<sup>8</sup>Understanding of the Word of Wisdom has developed gradually—is in fact still developing. Section 89 of the Doctrine and Covenants is a statement of general principles to be substantiated and interpreted by the foremost knowledge of each advancing day. To the Pioneers it was an infant doctrine, still to be explained.

east for his family, intending to join the *Camp of Israel*.

Saturday, March 14. Cold and windy. Sister M[arkham], Harriet [Snow], Elizabeth and myself go to the creek, about a half mile distant, to wash, while Sister Young and Catherine stayed to attend to the cooking department, the result of which we received some tokens before night, to wit: Catherine sent us some nice sweet biscuits for dinner, and when Brigham came with the buggy for us at night, Sister Y[oung] sent us a supper of rich pot-pie made of wild game, rabbits, pheasants, quail, &c., which is the fourth dish of the kind on which we have

feasted since we left the city, being four weeks yesterday. Our hunters have been very fortunate. I think few have fared as well in this respect as our family which now numbers 22, Elder Sherwood being with us. Before we left the *washing vale*, it commenced raining, turned windy before morning, and I was heartily glad to see the moon shining on the wagon cover a few inches above my head. This evening two of the ten pioneers<sup>9</sup> left at the encampment on the other side of the Des Moines came up with their knap-sacks on their backs. The brethren got corn for 12 and 15 cents per bushel, which is the highest they have given except in one instance when they gave 20.

<sup>9</sup>See note 4, p. 187

**WARTIME**  **REQUIRES**

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—to give you better gasoline mileage



Now, more than ever before, it will pay you to pamper your engine. Keep it clean. Keep it efficient. Then it will keep running — dependably — economically!

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## PIONEER DIARY

Sunday, March 15. So intolerably windy the men failed in their efforts to keep the tent upright. I did not leave the wagon till night. Sister Sessions made us a visit in the afternoon. Sister M[arkham] making the wagon comfortable with coals. The subject of *brotherly oppression* was forcibly presented to my view, and I was led to inquire "How long O Lord?" Is there no reward for patient submission? Will the insolent oppressor always go unpunished? How long shall some feast, while others famish?

Monday, March 16. The day fine. Took coffee with Sarah A. Went to Amasa Lyman's tent, found a little child of Sidney Tanner at the point of death.

Tuesday, March 17. Raining and windy.

Wednesday, March 18. Warm and pleasant. Had expected to leave the encampment, but are detained by the death of Bro. Little, a nephew of Pres. Brigham Young. A very busy day with us in our overhauling and arranging wagons, baking, &c. Pres. Young shook hands with us.

Thursday, March 19. Left the encampment—the day very cold and windy—the country mostly prairie, broken with strips of timber, mostly oak—sufficiently rolling for farming, not much cultivated, but decorated with many new beginnings, which promise beautiful homes with a few years' improvement; saw a few fine young peach orchards. Our mess with the pioneers was belated, and after traveling eight or ten miles put up for the night—the body of the camp being a mile and a half in advance. The road was good most of the way—a few mud holes to ford by starlight.

Friday, March 20. The cold more intense, inasmuch that we were obliged to close the front of the wagon. Traveled eight or nine miles and stopped on the bank of a creek with a pole bridge, called *Fox River*, our company still ahead, much difficulty in getting feed for the teams. Saw Harriet [Snow] and Sarah [Snow].

Saturday, March 21. The going very bad for three or four miles, after crossing the river, half of the distance timbered land. We met Pres. Young who had returned from his encampment to see to the repairing of one of his wagons. The day fine and the remainder of the road beautiful, over a prairie of 15 miles, and then camped in the edge of the timber that skirts the Chariton, 4 miles from the stream, having overtaken the camp in the morning.

Sunday, March 22. After passing the timber land, which was very rugged, came to a bottom of three miles on which I counted upwards of 80 wagons before me at one view. Crossed the Chariton which at this place is a muddy looking stream, perhaps two rods in width, with steep banks. The Pioneers\*

assisted the teams with ropes. Passed on about one-fourth mile and encamped on a beautiful ridge, where the tents were arranged on each side of the road. Saw Sister Rich for the first time, encamped on the river, one of the girls sick with the measles. Bro. L[orenzo] came up just before night, had not seen him since before crossing the Des Moines.

## THE CAMP OF ISRAEL

Song for the Pioneers—No. 3.

Dedicated to President Brigham Young and Heber C. Kimball

## LET US GO

Let us go, let us go to the ends of the earth,  
Let us go far away from the land of our birth  
For the banner of "Freedom" no longer will wave  
O'er the patriot's tomb—o'er the dust of the brave.  
Let us go—let us go from a country of strife—  
From a land where the wicked are seeking our life  
From a country where justice no longer remains—  
From which virtue is fled and iniquity reigns.  
Let us go—let us go from a government where  
Our just right of protection we never can share—  
Where the soil we have purchased we cannot enjoy  
Till the time when "the Master goes forth to destroy."

Let us go—let us go to the wilds for a home,  
Where the wolf and the roe and the buffalo roam,  
Where the life-inspired "eagle" in "liberty" flies—  
Where the mountains of Israel in majesty rise.  
Let us go—let us go to the country where soil  
Can be made to produce wine, milk, honey and oil—  
Where beneath our own vines we may sit and enjoy  
The rich fruit of our labors with none to annoy.

Let us go—let us go where our rights are secure—  
Where the waters are clear and the atmosphere pure—  
Where the hand of oppression has never been felt—  
Where the blood of the prophets has never been spilt.

Let us go—let us go where the kingdom of God  
Will be seen in its order extending abroad—  
Where the Priesthood again will exhibit its worth,  
In the regeneration of man and of earth.

Let us go—let us go to the far western shore  
Where the blood-thirsty "Christians" will hunt us no more;  
Where the waves of the ocean will echo the sound  
And the shout of salvation be heard the world round.

Monday, March 23. Commenced raining last evening—rained through the night and this day.

(Continued on page 191)

## A SUPERB HOTEL



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Suites from \$10 · A generally lower scale of rates for long term occupancy

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Edmond A. Rieder  
General Manager



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Edgar C. Gooderham, Patton, Cambria County, Pa., shown here with his two children, Linda and Johnny, has spent less than \$40 in the last three years on his Iron Age 10 row Tractor Mounted row crop Sprayer, which he is convinced is a negligible expenditure. He sprays his own 17 acres of potatoes and also those of nearby growers. He thinks his Iron Age sprayer is "the real thing and has done a marvelous job."

Mr. Gooderham also owns a 2 row Iron Age High Speed Potato Planter which he also uses for his own and neighbors' planting. He points out that those in his section who did not spray or dust last season had no potatoes when harvest time came around. Production of Iron Age spraying equipment is limited by the war. You can secure needed equipment by apply to your local ration board. To be sure you get the best . . . specify Iron Age.

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## ANY SIZE KODAK ROLL

Developed and 16 Velox Prints. 25c

Credit for Failures  
RANCHO PHOTO, Dept. V, Ontario, California

\*See note 5.

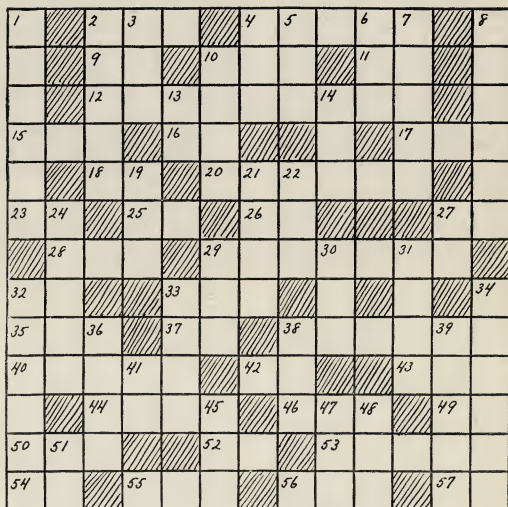
\*See note 4, p. 187

## SOLUTION OF FEBRUARY PUZZLE

S	O	N		E	A	R	T	H	K
H	O	S	T	S		A	A	B	E
E	L		A	F	R	A	I	D	R
P	E	T	S		I	E	R	S	R
H	A	I		P	E	A	C	E	A
E	D	E	A	L	T		S	I	G
R	E	I		O	D	A	L		V
D	A	N	L			A	N	G	E
S		G	O	O	D		W	I	L
A	S	K		A	L		G	O	A
N	C		S	A	V	E	H	R	L
O	R	S		E	I	G	H	T	
T	O	W	A	R	D		E	S	M

## Scriptural Crossword Puzzle—Visit of the Boy Jesus to the Temple

"And all that heard him were astonished at his understanding and answers."—Luke 2:47.



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## The Deseret News Press

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Salt Lake City, Utah

## HORIZONTAL

- 2 "Joseph . . . his mother knew not of it" Luke 2:43  
4 "the child . . . tarried behind" Luke 2:43  
9 " . . . I am with you alway" Matt. 28:20  
10 German  
11 "Suffer it to be . . . now" Matt. 3:15  
12 "and . . . in number daily" Acts 16:5  
15 Man's nickname  
16 Southeast  
17 "I am like an . . . of the desert" Ps. 102:6  
18 "his mother kept all these sayings . . . her heart" Luke 2:51  
20 "filled with . . ." Luke 2:40  
23 Doctor of Philosophy  
25 "after the custom . . . the feast" Luke 2:42  
26 Northeast  
27 "Why callest thou . . . good" Luke 18:19  
28 "thy father . . . I have sought thee" Luke 2:48  
29 "can add to his . . . one cubit" Luke 12:25  
32 Tin  
33 Court  
35 "both hearing them . . . asking them questions" Luke 2:46  
37 "supposing him to have been . . . the company" Luke 2:44  
38 "thou hast found . . . with God" Luke 1:30  
40 "twelve . . . old" Luke 2:42  
42 Sun god  
43 Member of the Numismatic Society  
44 "And he went down . . . them" Luke 2:51  
46 "the grace of . . . was upon him" Luke 2:40  
49 Didymus  
50 "Joshua, the son of . . ." Exodus 33:11  
52 "Then said I . . . Lord God" Jer. 1:6  
53 To mature  
54 Grand Secretary  
55 " . . . when they found him not" Luke 2:45  
56 "How much then is a . . . better than a sheep" Matt. 12:12  
57 Second note in scale  
Our text about the Boy Jesus is 2, 4, 12, 18, 20, 28, 29, 35, 37, 38, 44, 46, 55, and 56 combined

## VERTICAL

- 1 "when they saw him, they were . . ." Luke 2:48  
2 Elsewhere  
3 Not  
4 Gee  
5 Age  
6 "pray for them which despitefully . . . you" Luke 6:28  
7 "more tolerable in that day for . . ." Luke 10:12  
8 "when he was . . . years old" Luke 2:42  
10 "And the child . . ." Luke 2:40  
13 Civil Service  
14 "And he was . . . at that saying" Mark 10:22  
19 Bow  
21 "Jesus entered . . . Jerusalem" Mark 11:11  
22 " . . . of Galilee  
24 Plush  
27 Same as 27 across  
29 "said unto him, . . . why hast thou" Luke 2:48  
30 Beverage  
31 "there was no . . . for them in the inn" Luke 2:7  
32 "understood not the . . . which he spake" Luke 2:50  
33 " . . . ye not that I must be about" Luke 2:49  
34 Resembling a bear  
36 "began to . . . toward the first day of the week" Matt. 28:1  
38 Exhaust  
39 "when thou wast . . . the fig tree" John 1:48  
41 Japanese measure  
45 "when they . . . fulfilled the days" Luke 2:43  
47 Anglo-Saxon money  
48 Noise  
51 "thus dealt with . . ." Luke 2:48



## PIONEER DIARY

(Continued from page 189)

Wednesday, March 25. Commenced snowing Monday night and snowed with little intermission till this afternoon—the oak ridge on which we are encamped being of a clay soil, the mud of our street and about our fires, in our tents &c., is indescribable. Through the unremitting kindness of Bro. Markham, I don't leave the wagon and this evening we supped together through the kindness of Catherine, on "Jonny-cake" and milk, the product of old "Whitey," the family cow. Having had a calf a few days ago, she affords us a fine treat. We are now in Daviess County, having crossed the line of Van Buren about 4 miles this side the 11 days encampment which is 8 miles from Keosauque, the county town.

It is impossible to obtain grain here for the teams which live mostly on browse. 25 of our 50 men took a job of making rails, for which they got 10 bushels of corn, which was distributed Tuesday night. They also got 100 lbs. of bacon for the pioneers, 100 more paid for. Thus the Lord opens the way for his poor saints, through patience and industry to obtain the necessities of life, as they journey towards the western wilderness.

The Chariton is now up so as not fordable—those who go to work, and for corn &c. are crossing in a flat-boat.

Thursday, March 26. The sun, which had not appeared since last Saturday, except a few minutes before setting last night, arose this morning clear and beautiful, which was hailed with much pleasure by our wayward

deep in the mud, sojourned to be sure, although it is accompanied with a cool north breeze; moved some before night. I spent an hour or two very agreeably in Sister Yearley's carriage, not having left the wagon before since Sunday evening, partly through ill health, and partly on account of the mud.

Friday, March 27. Bishop Miller and the Pratts who are encamped some miles ahead, are recalled to attend a court and answer to the charge of disregarding council, &c. I was very ill last night—a little better today.

Saturday, March 28. The Twelve and others go six miles forward to attend to the organization of the Camp—which is divided in six hundreds, 50's and 10's, with presidents and captains over each fifty, and Captains over tens and one traveling commissary to each hundred.

(To be continued)

## EVIDENCES AND RECONCILIATIONS

(Concluded from page 161)

Joseph Smith for the Church. It was one of many principles so communicated to the Prophet. It was not man-made. It was early submitted to several of his associates, and later, when safety permitted, to the Church as a whole.

The members of the Church had personal testimonies of the divine calling of the Prophet Joseph Smith. They had individually accepted the gospel as restored through the Prophet. When he announced a doctrine as a revelation coming from above, the people, being already convinced of the reality of Joseph's prophetic calling and power, accepted the new doctrine and attempted to put it into practice. Members of the Church who were permitted to take plural wives, did so because they believed that they were obeying a commandment of God. That faith gave them strength to meet the many prob-

lems arising from plurality, and to resist the encroachments of enemies upon their sacred right of freedom of religious belief and practice.

We do not understand why the Lord commanded the practice of plural marriage. Some have suggested that it was a means of trying and refining the people through the persecution that followed. Certainly, one must have had faith in the divine origin of the Church to enter it. Another suggested explanation is based upon the doctrine of pre-existence. In the spirit world are countless numbers of spirits waiting for their descent into mortality, to secure earth bodies as a means of further progress. These unborn spirits desired the best possible parentage. Those assuming plural marriage almost invariably were the finest types in the community. Only men who were most worthy in their

lives were permitted to take plural wives; and usually only women of great faith and pure lives were willing to become members of a plural household. (It should be remembered that permission to enter the system was granted only by the President of the Church, and after careful examination of the candidate.) However, this is but another attempted explanation by man of a divine action.

It may be mentioned that eugenic studies have shown the children of polygamous parents to be above the average, physically and mentally. And the percentage of happy plural households was higher than that of monogamous families.

The principle of plural marriage came by revelation from the Lord. That is the reason why the Church practiced it. It ceased when the Lord so directed through the then living Prophet. The Church lives, moves, and has its being in revelation.—J. A. W.

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# YOUR PAGE AND OURS

## ERA INDEX FOR 1942

SUBSCRIBERS who wish to bind or otherwise preserve the 1942 volume of *The Improvement Era* may secure a copy of the annual index by writing *The Improvement Era*, 50 North Main St., Salt Lake City, enclosing name and address and three-cent stamp for return postage.

## SUBSCRIPTIONS TO SOLDIERS

A RECENTLY issued regulation concerning the sending of magazine gift subscriptions to soldiers outside of continental United States, but not affecting navy, marine, or coast guard personnel, makes it advisable for us to summarize here our understanding of the rules now in effect:

1. Gift subscriptions to *The Improvement Era* may be sent to soldiers anywhere within continental United States.
2. Gift subscriptions to soldiers outside of continental United States which were in effect before January 15, 1943, may still be sent.
3. Subscriptions to soldiers outside of continental United States ordered since January 15, 1943, may be sent only if the soldier himself specifically requests in writing that the magazine be sent to him.
4. Gift subscriptions may be sent to navy, marine, and coast guard members as heretofore.

## PROOFING THE PROOFREADER

THE invitation issued to our readers in February to report typographical errors found in the magazine has brought—shall we admit it?—a ready and, to say the least, embarrassing response. We didn't realize we could be guilty of so many mistakes. We're pleased, nevertheless, to learn about the careful reading being given the *Era*.

To make allowance for tardy readers who may have their entries in the mails, we are withholding announcement of errors and awards on this page until the April issue. Meanwhile, we are making individual acknowledgment of each entry received.

Readers are invited to be on the alert in the current issue. The first person from each of the six contest areas to report an error will be given choice of either *Gospel Standards*, by Heber J. Grant, or *In the Gospel Net*, by Dr. John A. Widtsoe, both *Improvement Era* publications. Readers should indicate book preference. This month a deadline has been set: entries must be postmarked at or before midnight of March 15. This will enable us to publish results in the succeeding issue, instead of two issues hence. Again, may you heed while you read!

Los Angeles, Calif.

Dear Editors:

WHILE you are waging a fight against the glamorizing of drinking and smoking on the screen why not put in a word against the glorification of lying via the same medium.

Even in some of the lovely Deanna Durbin pictures untruths were made so cute and charming that they encourage our young people to go and do likewise.

In real life lies do not always escape so flamboyantly.

I used to think that lies did not harm people; that they would not stand up like truths. But as I have grown older I have seen terrible damage done to lives by lies.

Here's to a campaign against the glorification of lying in motion pictures.

Sincerely,

Elizabeth McCrimmon.

## LOCAL INSTRUCTIONS

Murphy, a new cavalry recruit, was given one of the worst horses in the troop.

"Remember," said the instructor, "no one is allowed to dismount without orders."

The horse bucked and Murphy went over his head.

"Murphy," yelled the instructor, "did you have orders to dismount?"

"I did."

"From headquarters?"

"No; from hindquarters."

## NO TIME LOST, EITHER

The wristwatch was invented by a Scotchman. A Scotchman always hates to take anything out of his pocket.

## "PASS THE AMMUNITION"

Customer: My goodness, eggs are high!  
Grocer: Sure, part of the national defense program.

Customer: How?

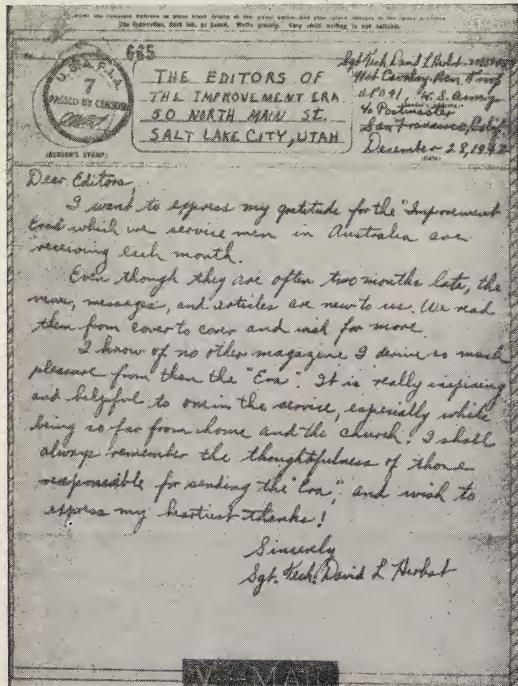
Grocer: All the hens are making shells.

## THE LITERALIST

Asked to name three collective nouns, young Archie Quickwit surprised the teacher with this answer: "Flypaper, dustpan, and waste-basket."

## INFLATION?

Income taxes could be a lot worse. Suppose we had to pay on what we think we're worth!



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